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THE RELIGION OF
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CREATION OF THE UNIVERSE AND MAN ACCORDING TO THE QUR'AN

Possessing reason, idea, intelligence and conscience, man has always wondered and questioned about from where he has come, the manner of his advent, and the place he is destined to go. The past civilizations have legends (Altay, Enuma Elish legend etc.) regarding this issue. Scientists are engaged with researching and bring numerous theories about this issue. The opinion dominating most of the societies stems from the knowledge based on the Bible.

Allah gives the following explanation in the Qur'an:

Surah At-Tariq 5-7:

5Therefore, let man see from what he was formed; 6,7he was formed starting from an ejected liquid which emerges from between backbone and breastbone; "estrogen" and "testosterone".

Surah Adh-Dhariyat 20-22:

20And without a doubt, there are many evidences/signs on the earth and within yourselves for those who will certainly believe.

22Your provision/the One Who provides for you and that which you are promised is in the heavens/universe. Do you still not see?

In these Ayat, our Rabb¹ wants people not to look at themselves as if they are looking at the mirror but to conduct researches in terms of their creation and scrutinize this issue in-depth. Such examinations will of course be conducted through scientific methods. Science will clarify this issue sooner or later. We believe that the outcome to be obtained by science will tally with the Qur'an.

We are presenting the first creation and development given in the Qur'an:

Allah first created death and then life.

Surah Al-Mulk 2:

2It is He Who formed death and life to test which of you is better in deeds. He is the One Who is the most exalted, the most powerful, the most honorable, the invincible/the subduer, the One Who removes the sins of His servants, does not punish them and has much forgiveness.

Surah Al-Mu'min 10-12:

10Surely, the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb will be called: "Indeed, the hatred of Allah is greater than your hatred for yourselves. Yet when you were invited to the faith, you disbelieved; you consciously denied the divinity of Allah and the fact that He is Rabb".

11And the infidels will say: “O our Rabb! You took our life twice and gave us life twice. Now we have confessed our sins. Is there a way to exit?”.

12This is because of that: When you were invited to Allah as “the One and the Only”, you disbelieved. And when others were associated with Him, you believed. Now the judgement belongs to Allah Who is the most sublime and the grand.

Surah Al-Baqara 28:

28So, how do you disbelieve; consciously deny the divinity of Allah and the fact that He is Rabb? But, you were dead and He gave you life. Then, He will take your lives and resurrect you. Then, to Him you will be returned.

Creation of the earth and the heavens:

The universe was created in six phases.

Surah Al-A‘raf 54, Surah Yunus 3, Surah Hud 7, Surah Al-Furqan 59, Surah As-Sajdah 4, Surah Al-Hadid 4.

Surah Fussilat 9-12:

9Say: “Will you really conceal/disbelieve in the One Who formed the earth in two phases? And you attribute to Him equals! He is Rabb of all universes”.

10And He placed firmly set mountains in the earth. He made blessings therein. And He arranged the provisions in four phases equally/without distinction for those who look and ask.

11Then He established His dominion in the heavens/universe while it was smoke and said to it and the earth: “Come, willingly or unwillingly!”. And both of them said: “We have come willingly”.

12Then Allah made them in two phases as heavens and assigned the work of every heaven within it. We adorned the closest heavens/universe with lanterns and the protection. This is the arrangement of the One Who is the most exalted, the most powerful, the most honorable, the invincible/the subduer, the One Who precludes corruption best/makes incorruptible, knows very well.

Surah Hud 7:

7And it is Allah Who formed the heavens/universe and the earth in six steps to test which of you would do better deeds. *Universe was water/liquid first; His throne was upon water/liquid; Allah was the One Who dominated, planned and implemented at that phase as well.* - And if you say to them “Indeed, you will be resurrected after you die”, those infidels; those who have consciously denied the divinity of Allah and the fact that He is Rabb will definitely say to you: “This is nothing but an explicit magic/magician”.

The fact that the universe was in the form of a perfect fluid liquid in its very early period was demonstrated in 2010 through the CERN (ALICE) experiment. The

temperature of this fluid was trillion centigrade degrees. The fact that the earth is still in the form of fluid exhibits such miracle.

Man was created from earth-water (matter):

Surah Al-Hijr 26-27:

26,27And surely, We formed seen and known creatures from the clay that sounds, from processable mud/a substance that is capable of many forms. And We had formed unseen creatures before from fire of a burning breeze that can pass through the narrowest hole/from energy that knows no boundaries.

Surah Sad 71, 72:

71,72When your Rabb once said to the forces in the universe, "Indeed, I am going to form a human from clay. Submit to him right away when I have proportioned him and given him knowledge".

Surah As-Saffat 11:

11Now ask them: "Are they stronger in formation or those whom We have formed?". Indeed, We formed them from a sticky clay.

Surah Al-Mu'minun 12-16:

12-16And indeed, We formed human from a chosen clay/elements. Then We made him a drop of semen in a very firm lodging. Then We formed an embryo from that drop of semen. Then We formed a piece of flesh from that embryo. Then We formed bones from that piece of flesh. And at the end, We clothed those bones with flesh. Then We assembled him in another formation. How generous is Allah Who is the best of those who form! Then indeed, you will die after these. Then you will definitely be resurrected on the day of Qiyamat [Resurrection].

Surah Al-Anbiya 30:

30And have the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb not seen that heavens/universe and the earth were a joined entity and We separated them and formed every living thing from water/liquid? Do they still not believe despite this?

Surah Al-Furqan 54:

54And He is the One Who has formed a human from water/liquid and made lineage for him and blood relation by means of marriage. And your Rabb is competent over everything.

Surah Al-Mursalat 20:

20Did We not form you from a water/liquid disdained?

Surah At-Tariq 5-7:

5Therefore, let man see from what he was formed; 6,7he was formed starting from an ejected liquid which emerges from between backbone and breastbone; “estrogen” and “testosterone”.

Surah An-Nur 45:

45And Allah formed every living creature from water/liquid. Some of them move upon their bellies and some of them walk on two feet and some of them walk on four feet. Allah forms what He wills. No doubt that Allah is the One Who is the most competent over everything.

Surah Al-Hajj 5:

5O people! If you doubt that you will be resurrected after you die, know that We formed you from dust, and then from a drop of semen, and then from an embryo, and then a disfigured piece of flesh so We may make clear to you what you are. And We keep whom We will in the wombs for a specified term. Then We bring you out as a child so that then you may reach time of maturity. And some of you are reminded that which you did in the past and failed to do while being obliged to/lives of some of you are taken. And some of you are made to reach to miserable time of his life to have no knowledge after his previous knowledge. And then you see the earth barren; then it quivers, swells and grows plants of every beautiful kind when We send down water on it.

Surah Al-Mu'min 67, 68:

67He is the One Who formed you from a dust, then from a drop of semen and then from an embryo so you may reach an age of power, then get older and reach a predetermined term and use your reason as well. –*Then He brings you out as a weak, little child. And some of you are taken of his life earlier; are reminded one by one what you did in the past and what you failed to do while being obliged to.*- 68It is He Who makes you live and die. When He decrees a command, He only says to it, ‘Be!’ and it immediately is”.

Surah Al-Kahf 37-41:

37-41And his companion said to him while he was talking to him: “*Do you not believe in the One Who formed you from dust and then a drop of water/liquid and made you a mature human? But as for me; He is my Rabb, Allah. And I do not associate anyone with my Rabb. Why did you not say, when you entered your vineyard: “What Allah wills, happens! There is no authority but Allah!” Although you see me less than you in wealth and children, maybe my Rabb will give me a better one than your vineyard. And He will send a calamity upon yours from the sky so your vineyard becomes a slippery ground. Or the water of your vineyard will be drawn into the ground so you will never be able to seek it*”.

Surah Al-Qiyamat 36-39:

36Does man think that he will be left neglected? 37Was not he a drop of semen from a measured semen? 38Then he was an embryo and then He formed and proportioned him, 39and made two mates from it; male and female.

Today, coming of everyone to the world develops upon the same system at all times. First the lifeless matter (earth-water; that which is eaten and drunk, air which is breathed) transforms into a living being (ovum and semen) and then shaping continues in the form of cell morula, embryo, and bone generation. We also understand from the Ayat that the first life in the nature developed with the same system; first being a simple creature and then cell morula, embryo... etc. Transition from one stage to another did not take place in an instant but may be in millions of years. It has been realized as a developed man.

First creation was commenced with earth (matter).

Surah Al-Sajdah 7:

7He is the One Who made everything that He formed the best and began the formation of human from a clay/elements. 8Then He made his posterity from a semen, a simple water/liquid. 9Then He formed, shaped him and informed him. And He created ears, eyes and hearts for you. Yet how little you repay for the blessings you have been given!

The structure in which man was invaluable has continued for millions-billions of years (dehr).

Surah Al-Insan 1, 28:

1Has not come upon human a time of billions of years since he was not a thing to mention? Indeed, it has!

28It is We Who formed them. It is We Who made their forms strong. And when We will, We change them with their likenesses with a complete change.

First creation took place from a single self and its mate was created from it (asexual reproduction took place). Later on, came the separation between male and female and sexual reproduction.

Surah An-Nisa 1:

1O mankind! Enter under the guardianship of your Rabb Who formed you from a single self, then formed its mate from it and dispersed many men and women from both of them. And enter under the guardianship of Allah through Whom you ask one another and of the blood relation. Indeed, Allah is the One Who watches over you.

Surah Al-A'raf 11:

11And indeed, it is We Who formed you, then proportioned you and said to the forces in the universe. "Submit to Adam/human who was given knowledge, who received the

revelation”; all of them except Iblis/thinking ability submitted right away; he did not become of those who submit.

Surah Al-A‘raf 189:

189He is the One who formed you from a single self and then made its mate to accompany it. When he covered and enshrouded her, then she carried a light burden. And she continued with this. When the wife got heavier, then they both invoked their Rabb: “If you give us a healthy child, indeed we will be among those who repay”.

Surah Az-Zumar 6:

6He formed you from a single self, then made its mate from it and sent down eight mates of livestock. He forms you in the womb of your mothers in three darkness, formation after formation. This is Allah, your Rabb only to Whom belongs the possession and the dominion. There is no deity except Him. Then how are you averted?

Surah Al-Mu‘minun 78:

78And Allah is the One Who built the hearing, the sight and your hearts for you. O how less you repay for the blessings you are given!

Humans were not created in their present form at an instant but in stages and one of the initial stages of creation is PLANT process.

Surah Noah 14-20:

“14Yet, indeed He formed you in stages. 15,16Have you not seen how Allah formed the heavens/universe in layers and made the moon a light among them and the sun a lamp? 17And Allah made you grow from the earth as a plant. 18Then He will return you back there and bring you forth with an extraction. 19,20And Allah has made the earth an expanse so you may go on wide roads from the earth”.

The stages in question are the earth... and finally present human being specified in the Ayat of Surah Al-Mu‘minun 12-14, Surah Al-Mu‘min 67, Surah Al-Hajj 5, Surah Al-Kahf 37, Surah Al-Qiyamat 36-38.

Man was first created and then proportioned. That is to say, proportioning took place subsequent to the first creation:

Surah Al-A‘la 1-5:

1-5Purify the sublime name of your Rabb Who formed and proportioned then measured and guided, Who brought out the pastures then made it a pitch-black flood remnant, thrown away.

Surah Al-Infitar 6-8:

6-8O mankind! What is it that deceives you concerning your Rabb, the most gracious, Who formed you, then proportioned you in a certain proportion, then balanced you, assembled you in whatever form He willed?

Surah Abasa 18-22:

18From what thing did Allah form him? 19A sperm! Allah formed and then proportioned, 20then He eased the righteous path for him by sending him a messenger, sending down a book while he was alive, 21then He took his life, made him to be put in his grave, 22then He will resurrect him when He wills.

Later on, hearing, seeing, and feeling (energy part; mental functions) were provided.

Surah As-Sajdah 7-9:

7He is the One Who made everything that He formed the best and began the formation of human from a clay/elements. 8Then He made his posterity from a semen, a simple water/liquid. 9Then He formed, shaped him and informed him. And He created ears, eyes and hearts for you. Yet how little you repay for the blessings you have been given!

Surah An-Nahl 78:

78And Allah brought you forth from the wombs of your mothers while you knew nothing and gave you hearing, sight and intellect so you may repay for the blessings you are given.

Surah Al-Mulk 23:

23Say: "He is the One Who built you, made for you ears, eyes and hearts. How less you repay for the blessings you have!"

Male and female are determined through semen.

Surah An-Najm 45, 46:

45,46No doubt that when Allah puts creation in plan, it is He Who forms the two mates; male and female from a drop of semen/sperm.

Primitive man reproduced and started to cause corruption and spill blood on earth. And a warner/prophet was needed.

Surah Al-Baqara 30:

30And your Rabb once said to the forces of the nature: "Surely, I am the One to form a new creature in place of the former ones on the earth". The forces of the nature said: "Will you form one of those who cause corruption, spill blood? But, we purify you with Your praise from all deficiencies and shout out that You are pure; purified from all evil

and deficiencies”. Your Rabb said: “I surely know very well that which you do not know”.

Allah chooses His prophets from angels and humans:

Surah Al-Hajj 75, 76:

75,76Allah chooses messengers from among the harbinger Ayat and from among the mankind. Indeed, Allah is the One Who hears best, sees best, He knows that which is between their hands and behind them. And all matters will be returned only to Allah.

Allah chose Adam as a messenger.

Surah Ali-Imran 33, 34:

33,34Indeed, Allah favored Adam, Noah, family of Abraham and family of Imran *-being from each other's lineage-* over the people of the time. And Allah is the One Who hears best, knows best.

Allah informed Adam, He sent him revelations.

Surah Al-Baqara 31-33:

31And your Rabb taught Adam all those names. Then He presented them to the forces of the nature and said: “Now, inform Me of the names of those, if you are truthful ones”.

32And the forces of the nature said: “Purified You are from all deficiencies! We know nothing but what You have taught us. Surely, You are the One Who knows best, the One Who is the best law maker”.

33And your Rabb said: “O Adam! Inform them of their names”. And when Adam informed them of their names, your Rabb said: “Have I not told you! Surely, I know the unseen, the unheard, the unfelt, the past and the future of the heavens/universe and the earth. And I know what you disclose and what you conceal”.

Surah Al-Hijr 28-29:

28,29And your Rabb once said to the forces in the universe: “I will form a human being from dry clay, formed/processed mud. And when I have proportioned him and given him knowledge, submit to him at once”.

Surah Sad 71,72:

71,72When your Rabb once said to the forces in the universe, ”Indeed, I am going to form a human from clay. Submit to him right away when I have proportioned him and given him knowledge”.

Surah Al-Sajdah 7-9:

7He is the One Who made everything that He formed the best and began the formation of human from a clay/elements. 8Then He made his posterity from a semen, a simple water/liquid. 9Then He formed, shaped him and informed him. And He created ears, eyes and hearts for you. Yet how little you repay for the blessings you have been given!

Soul

The concept of soul has been in the field of interests of many believing or non-believing, Muslim or non-Muslim persons so far and hundreds of books regarding soul were written by many people who were ignorant or scholarly. In these works, generally following issues were handled: What is soul? How many are the souls? Where are the souls? Are soul and neufs [self] same? Is soul an object, a creature, energy, cosmic consciousness, angel, the essence of the entities? Is soul transparent, crystal and fair-sex? Has soul or body been created first? Does soul die? Does soul turn back to the body in the grave? Do the souls of the living people meet those of the dead people? Has everything been made of soul? Is it soul that ensures life, movement, and discerning? Are there varieties of soul like humanly, bestial, and vegetal? Is it possible through a matured soul to see future, prophesy, and get out of time and space?

In addition to all these, attempts were made to explain the issues in these works regarding soul, such as necromancy, telepathy, mediumship, yoga, accurate dream, wizardry, magic, and reincarnation [transmigration of the soul].

Humanity has pursued these issues since the very early ages and many ideas and understandings emerged, which were not confirmed by the Wahy [Revelation] and not supported by the modern science of psychology in the period in which the science of psychology had not yet developed and theorized. One of the most manifest examples of mental labor that took place outside the control of the Wahy was the Ancient Greek Philosophy that was very effective in its own period and the slips of mind of this non-Wahy philosophy within the mysterious labyrinths of the mind impressed many Muslims within the period that evolved through the translation movements in the middle of VIII AD. Hence, soul and the issues regarding soul, which constitute one of the universal issues of wonder, entered the areas of interest of the Islamic world as well. Some Muslim thinkers purportedly Islamized the Ancient Greek and Latin acceptances and presented them as Islamic knowledge in their books and wrote hundreds of pamphlets and volumes of books full of needless thoughts regarding soul content and diversities. The most serious work written in this regard is “Kitabu’r-Ruh” written by Ibn Qayyim Al-Jawziyya [1299-1351, Hijri 691-751]. In addition, Imam Gazalî presented the knowledge he compiled from the Ancient Greek Philosophy in various works of him. However, all of them are quite far away from the concept of soul expressed in the Qur’an. As a result, a serious Qur’an-based work has not been conducted in this regard so far and, as the phrase goes, air has been beaten, for centuries. However, the knowledge in these books of the authors with titles that has express prestige has been acknowledged as both accurate and Islamic. But the issue that must actually be regretted is that none of the “interpretation” books that have been written for one thousand four hundred years is

based on the Qur'an and always "Rumor Interpretation" was brought to the foreground in these books. It is a very sad issue for the Muslims that the Qur'an, which is express and elaborate in all aspects, was victimized by a set of groundless rumors and Israelite resources. So that, multiplicity and differences of the rumors confused the minds a lot and both our basic concepts and our knowledge in terms of beliefs and deeds were shaped many times in line with these rumors.

Back to the issue of "soul", it is necessary to state first that searching for and poring over the issue of "soul" among the subjects stated above is the subject of psychology, not religion. It is certain that, as psychology advances, the covert words of the Qur'an in this field will be interpreted. Some primitive ideas that are asserted and transformed into book form by some people with select titles, despite lack of compliance with the Qur'an and science, have the nature that; far from contributing to the interpretation of the covert issues; the issues become more and more deadlocked that will cause occurrence of conflicts. Hence, instead of analyzing and providing such ideas, the method of explaining the concept of "soul" in the Qur'an by way of the Qur'an as well. Our objective is to endeavor to understand and expound the Qur'an not through the indistinct rumors but through the internal means of the Qur'an.

Actual meaning of the word "soul" is "life". The word is a word that expresses "countenance"; that is to say it is a word that can be used in numerous meanings that express reality and metaphor.

In encyclopedic sense, soul is described as "In general, nonmaterial dimension or essence of an entity". [Ana Britannica, volume: 26, p: 383]. With this, "self" that leaves the body temporarily during sleep and permanently in death; that is to say, consciousness, the main function in the brain, was meant.

The word "soul" was accepted synonymous with the concepts of "spiritual conceit" and "life" in compliance with both the dictionary and encyclopedia-based meanings we have stated above. The word "soul" that means "vitality, emotion" in broad sense, and "character", has also meaning that expresses the essence and most important and most decisive point of something.

Traditional religious terminological meaning of the word "soul" is defined in a very broad expression as "The liveness which is given to man through blowing by Allah after creating his physical existence".

Use of the word "soul" in the Qur'an

The word "soul" was used in the Qur'an as "Divine breeze, Wahy [revelation]/knowledge". If the fact that Wahy gives life to the heart which is considered to be dead due to lack of knowledge, that the function of life in the body is similar to what Wahy does for the humanity; and that it protects the individuals and the society from corruption thanks to this function, is taken into account, it might appear that there is parallelism between the lexical, encyclopedic, and religious terminological meanings of the word "soul" with the meaning given in the Qur'an. However, when the Ayat where

the word is used are examined, it is understood that such parallelism is not about what “soul” is but about the impacts of it on humans.

The “soul” [divine breeze, revelation] mentioned in the Qur’an is the thing that provides only those people and societies who deliberately and willingly own that soul and apply it into their lives with meaning vitality and that safeguards them from corruption. But it is never a magic breath that represents the vitality outside death and that covers all kinds of infamy:

Surah Al-Isra 85:

85And they ask you about the Wahy. Say: “Wahy [Revelation] is of the affair of my Rabb. And you have been given nothing except a little knowledge”.

Surah Al-Mu’min 15:

15He is the One Who raises the degrees, the owner of the greatest throne/position: He places the revelation which is from His own command/His own affair to whomever He wills of His servants to warn about the day of meeting.

In the second Ayah, descent of soul is expressed with the word of “اللقاء ilka [leave, place]. Hence, for the revelations sent to Adam [Surah Al-Baqara 37] and for the descent of the Qur’an, the verb of “ilka” was used instead of “وحي vahy” or “انزال inzal”. [Surah An-Naml 6].

If the passage that starts in Ayah 85 of the Surah Al-Isra and continues toward the Ayah 93 is evaluated in integrity, it is seen that the soul taken as a subject matter here is not the soul of a human or any living being but the “Wahy”. However, as also stated in the Ayah 85 of the Surah Al-Isra, the information provided to humans in terms of soul [regarding the form and content of Wahy] is really hardly any. Therefore, it must be satisfied with the information given in this regard and it should not be attempted to produce information in these issues through baseless and unwarranted opinions.

In many of the Ayat in which it was specified that soul was sent down, it is also specified that soul is at the same time an emr (command) of our Rabb. The word of “امر emr”, which is used as an “order” in daily language in general, is used in the Qur’an as “affair [being]”. Singular form of the word is mentioned 153 times in the Qur’an. The word of “umur [actions]”, plural of the word, takes place in 13 Ayat including Ayah 97 of the Surah Hud and Ayah 128 of the Surah Ali-Imran. In the light of this information, what we should understand from the expression of “We have revealed a soul from our command” is the work of revealing a soul, one of Allah's works, is made by Him.

As specified in the Surah An-Najm, “soul” is one of Allah's works and sending down of a soul belongs only to Him.

Why and to Whom Soul/Wahy is Sent Down?

Surah Ash-Shura 52, 53:

52,53Thus We have revealed to you the soul/the Qur'an which is of Our own command/affair. You did not know what the book was, what faith was. But We made it a light/soul with which We guide from whomever We will of Our servants. Without a doubt, you also guide to a straight path; the path of Allah for Whom those in the heavens/universe and on the earth are. So open your eyes! All matters return only to Allah.

Surah Al-Mujadila 22:

22You will not find a people who believe in Allah and the day of Akhirat [Afterlife] having a connection of affection with those who strive to oppose Allah and His Messenger. Even if they are their fathers, children, brothers, relatives. They are the ones whose hearts Allah has decreed the faith and whom He has supported with the Wahy [Revelation] from Himself. And Allah will admit them into the gardens of Jannah [Heaven/Paradise] underneath of which rivers flow as the ones who will abide therein eternally. Allah is pleased with them and they are pleased with Him. Those are the party of Allah. Open your eyes! The party of Allah are the ones who will reach success.

Surah Ash-Shu'ara 192-196:

192And surely, this clear book is sent down by Rabb of all universes.

193-195The Trustworthy Soul [divine messages, trustworthy knowledge] descended into your heart in an explicit Arabic language so you may be of those warners with that explicit book. 196And indeed, the Trustworthy Soul [divine messages, trustworthy knowledge] was certainly in the books of those before you.

When sufficiently contemplated on these Ayat, it is understood that the concept of “روح soul” means “original [reliable] knowledge” because it is specified in Ayah 22 of the Surah Al-Mujadila expressly that all the believers are empowered and supported with the reliable and sound knowledge [soul] from Allah. In the Ayah 193 of the Surah Ash-Shu'ara, it is used with the propositional phrase of “er-Ruhu al-Amin” and the fact that such knowledge [soul] is the “most reliable and most beneficial knowledge”. It is wrong that the expression of “er-Ruhu al-Amin” stated in the Ayah 193 of the Surah Ash-Shu'ara is construed as Gabriel and that, as in many interpretations, the Ayah is translated as “It was brought down by Ruhu al-Amin [Gabriel]”. It is because giving a meaning to “نزل nezele” intransitive verb in the Ayah as if it was transitive is above all contrary to the literal meaning of the Ayah. Moreover, such translation contradicts with the Ayah 192 of the same Surah, which specifies that the Qur'an was sent down by Allah, the Rabb of all universes. Details regarding the expressions of Ruhullah, Ruhu al-Kudus, and er-Ruhu al-Amin will be provided in the Surah Mary if Allah wills.

Blowing of the soul

Surah Sad 71, 72:

71,72When your Rabb once said to the forces in the universe, ”Indeed, I am going to form a human from clay. Submit to him right away when I have proportioned him and given him knowledge”.

Surah Al-Hijr 28-29:

28,29And your Rabb once said to the forces in the universe: “I will form a human being from dry clay, formed/processed mud. And when I have proportioned him and given him knowledge, submit to him at once”.

Surah Al-Sajdah 7-9:

7He is the One Who made everything that He formed the best and began the formation of human from a clay/elements. 8Then He made his posterity from a semen, a simple water/liquid. 9Then He formed, shaped him and informed him. And He created ears, eyes and hearts for you. Yet how little you repay for the blessings you have been given!

As it is known that Allah does not blow in a real sense, it is immediately understandable that the expression “blow” is a metaphor. In metaphoric sense, “blow” means giving a little amount of a thing to others. In this case, the expression of “blowing of soul” means “providing very little amount of knowledge; making someone smell the knowledge”. Hence, in the Ayah 85 of the Surah Al-Isra, this issue was expressly specified by saying, “Say: “Wahy [Revelation] is of the affair of my Rabb. And you have been given nothing except a little knowledge”.

In regards to what is meant by blowing soul into Adam, Qur’an explains this fact as well:

Surah Al-Baqara 30-34:

30And your Rabb once said to the forces of the nature: “Surely, I am the One to form a new creature in place of the former ones on the earth”. The forces of the nature said: “Will you form one of those who cause corruption, spill blood? But, we purify you with Your praise from all deficiencies and shout out that You are pure; purified from all evil and deficiencies”. Your Rabb said: “I surely know very well that which you do not know”.

31And your Rabb taught Adam all those names. Then He presented them to the forces of the nature and said: “Now, inform Me of the names of those, if you are truthful ones”.

32And the forces of the nature said: “Purified You are from all deficiencies! We know nothing but what You have taught us. Surely, You are the One Who knows best, the One Who is the best law maker”.

33And your Rabb said: “O Adam! Inform them of their names”. And when Adam informed them of their names, your Rabb said: “Have I not told you! Surely, I know the unseen, the unheard, the unfelt, the past and the future of the heavens/universe and the earth. And I know what you disclose and what you conceal”.

34And when We said to the forces in the nature: “Submit to Adam” and forces in the nature but Iblis/thinking ability submitted immediately. Iblis refused, acted arrogantly. And he was among those who consciously denied everything.

If attention is paid, submission of the angels according to Ayah 72 of the Surah Sad 29 of Surah Al-Hijr is subsequent to blow of soul to Adam by taking him through some certain phases [bringing him to the intended proportion] and giving him the final shape. In the Ayat 30-34 of the Surah Al-Baqara, the phase prior to the submission of angels to Adam was explained as “Informing of Adam and comparison of his knowledge with the angels”. The expression of “blowing of soul” used in the Surat Sad and Al-Hijr was replaced in the Surah Al-Baqara with “informing with knowledge” and it was explained that the expression of “blowing of soul” means “informing with knowledge”.

The evidence that what is meant by the expression of “blowing of soul” is that the knowledge provided to Adam is only very little is the Ayah 85 of the Surah Al-Isra. However, it must be specified forthwith that the scarcity of the knowledge given to Adam at a very little level is in proportion to the endless knowledge of our Rabb. Endless knowledge and wisdom of Supreme Allah are underlined in many Ayat in the Qur’an:

Surah Al-Kahf 109:

109Say: “If the sea was ink for the words of my Rabb, the sea would deplete before the words of my Rabb end, even if we brought as much of it again”.

Surah Luqman 27:

27And surely if whatever trees on the earth were pens and the sea, added by seven more seas after it, was its ink, words of Allah would not be depleted. Indeed, Allah is the One Who is the most exalted, the most powerful, the most honorable, the invincible/the subduer, the best law maker, the One Who precludes corruption best/makes incorruptible.

As the knowledge of Allah is endless like this, the total of the Wahy knowledge He sent to all his prophets would be very little.

As a result, angels submitted not to an ordinary man but to Adam to whom soul was blown [to whom knowledge was given with little information compared with the endless knowledge of our Rabb].

It was stated in the Qur’an that soul was blown to Mary as well:

Surah Al-Anbiya 91:

91And that woman who meticulously guarded her chastity; We informed her with our reliable knowledge. We made her and her son an evidence/a sign for the mankind.

Surah At-Tahrim 12:

12And Allah has presented the example of Mary, daughter of Imran, who guarded her chastity like a fortress. We informed her but a little with Our Wahy [Revelation]. And she

confirmed and implemented the words and books of her Rabb and she was of those who show respect constantly.

Surah An-Nisa 171:

171O People of the Book! Do not transgress in your religion. And do not say about Allah that which is not true. Jesus the Messiah, son of Mary, is only a messenger of Allah and His word directed/bestowed to Mary and a soul from Him; he was a person born by revelation [Wahy]. Then, believe in Allah and His messengers. And do not say, “Three”. Desist; it is better for you. Allah is the One and Only God. Purified is He from that there should be a child for Him. That which is in the heavens/universe and on the earth belongs only to Him. Allah is sufficient as the “One Who arranges all creatures pursuant to a schedule and implements this schedule by supporting, maintaining it”.

It is understood from these Ayat that Mary was granted some special knowledge. But the details of this event must be learned from the related passages given in the Surat of Ali-Imran, Mary, and Al-Anbiya along with the Ayat explaining the situation of Zachariah within the integrity of the passage in the Qur'an because, that Zachariah who was an old man and his sterile wife had a child and that Mary gave a birth to a child took place in the periods which followed one another.

The expression of “blowing of soul” stated in the first two Ayat above is explained in An-Nisa 171 as “النفاء ilka [delivery, place]”. As it is now known that the expression of “blowing of soul” means “informing with little knowledge”, it is understood that the soul specified to be blown into Mary is not a physical blow into her womb [uterus] for her to be pregnant but the knowledge granted to her when she was in the temple under the protection of Zachariah. According to the Qur'an, same type of knowledge was given previously to Zachariah, then his wife who was both old and sterile, gave birth to John thanks to such knowledge. Subsequently, Zachariah who was assigned to deliver this divine knowledge/message to Mary carried out his duty as the messenger of Allah and demonstrated John who was born as a “well and sound” person thanks to this knowledge, as an evidence regarding the accurateness of the divine knowledge.

Adam received some words (revelations) from his Rabb.

Surah Al-Baqara 37:

37-39Then, Adam received some words from his Rabb/was revealed.

Surah An-Naml 6:

6Indeed, this Qur'an is being imposed in you by Allah, the One Who is law maker and the One Who knows best.

And now Adam is a Prophet too. He would rule in justice among people. He would save people from their passions and prevent intrigue and bloodshed.

Now the angels would submit to Adam who was informed and soul-blown (received the little knowledge); all the powers of nature would submit to him.

Except Iblis/thinking ability ...

And ADAM ...

Adam and his wife would inhabit in paradise (in a green, watery, and fertile region).

Surah Al-Baqara 35:

35And We said: "O Adam! You and your wife; dwell in green and well-watered place, enjoy its blessings in abundance from wherever you will but do not approach that tangled thing; do not fall for wealth/gold-silver or you will be among those who treat unjustly to their own selves"

Satan (Iblis) would deceive them.

They would violate what is prohibited for them.

Surah Al-A'raf 20-22:

20Then Iblis whispered to them to show them their evil which was concealed from them. And said: "Your Rabb banned you from/forbade you of this tangled thing, which is the source of dispute; wealth and property just to make you angels/creature without free will or eternal/undeveloped entities; and not for any other reason". 21And he sworn/provided evidences to them, saying "Truly I am of the advisers". 22Thus he deceived them and made them fall. When they tasted that tangled thing, which is the source of conflict; wealth and property, their greed and ambitions surged and started to pile up wealth and property. Then their Rabb called on them: "Have I not forbidden you to fall for wealth and property and said to you that "This satan is definitely an explicit enemy to you"?

Surah Ta-Ha 120-121:

120Eventually, satan whispered to him. He said: "O Adam! Should I guide you to the tree of eternity and to the wealth/dynasty that does not get old/collapse?".

121Then they both became fond of wealth-property, gold. Then their evil became manifest to each other. Then they started to pile against their own good by being enslaved by their desires even though they knew what they were doing was an evil deed. Adam disobeyed his Rabb so he confused/transgressed.

They would lose their beautiful land.

Surah Al-Baqara 36:

36Thereafter, Satan; Iblis/thinking ability slipped them out of there, took them out from the environment they were in. And We said: "Descend, being enemies to each other, there will be a place of settlement and an enjoyment for you until a certain time".

Surah Al-A'raf 24:

24Allah said: "Descend from there being enemy to each other, and for you on the earth is a settlement and enjoyment until a time".

And Adam received some words (revelations) from his Rabb. And he repented. There are many rumors regarding what these words are. We learn these from the Qur'an. No other knowledge was given. What are mentioned in the hearsays are baseless.

Surah Al-Baqara 35,36:

35And We said: "O Adam! You and your wife; dwell in green and well-watered place, enjoy its blessings in abundance from wherever you will but do not approach that tangled thing; do not fall for wealth/gold-silver or you will be among those who treat unjustly to their own selves"

36Thereafter, Satan; Iblis/thinking ability slipped them out of there, took them out from the environment they were in. And We said: "Descend, being enemies to each other, there will be a place of settlement and an enjoyment for you until a certain time".

Surah Al-A'raf 19, 22, 24:

19And said: "O Adam/the one who was given knowledge, who received the revelation! You and your wife dwell in green, lush gardens/paradise, eat from wherever you will and do not get closer to that tangled thing which is the source of dispute; do not fall for property and wealth, or you will be of those who do wrong, act against their own good".

22Thus he deceived them and made them fall. When they tasted that tangled thing, which is the source of conflict; wealth and property, their greed and ambitions surged and started to pile up wealth and property. Then their Rabb called on them: "Have I not forbidden you to fall for wealth and property and said to you that "This satan is definitely an explicit enemy to you"?"

24Allah said: "Descend from there being enemy to each other, and for you on the earth is a settlement and enjoyment until a time".

Surah Ta-Ha 117-119, 123:

117-119Then We said: "O Adam! Surely, Iblis is enemy to you and your wife. Do not let him lead you out of green, lush gardens/paradise, or you will be devastated. That you will not be in hunger nor naked is in green, lush gardens/paradise. And you will not get thirsty nor stay under the heat of the sun there".

120Eventually, satan whispered to him. He said: "O Adam! Should I guide you to the tree of eternity and to the wealth/dynasty that does not get old/collapse?".

121Then they both became fond of wealth-property, gold. Then their evil became manifest to each other. Then they started to pile against their own good by being enslaved

by their desires even though they knew what they were doing was an evil deed. Adam disobeyed his Rabb so he confused/transgressed.

122Then his Rabb chose him and accepted his repentance and guided him to the righteous path.

123Allah said to both of them: *“Descend from there, being enemies to each other. And whoever follows My guidance when a guidance comes to you from Me, then he will not go astray and he will not become unhappy”*.

Initial information regarding Adam is given in the Ayat 11-25 in the Surah Al-A‘raf which is the Surah 39:

Surah Al-A‘raf 11-25:

11And indeed, it is We Who formed you, then proportioned you and said to the forces in the universe, “Submit to Adam/human who was given knowledge, who received the revelation”; all of them except Iblis/thinking ability submitted right away; he did not become of those who submit.

12Allah said: “What did prevent you from submitting when I commanded you to do so? Iblis said: “I am better than him. You formed me from fire/energy, and You formed him from clay/substance”.

13Allah said: “Then descent from there immediately, it is not for you to be arrogant there, get out now, you truly are of the disgraced”.

14Iblis said: “Give me respite until the day they will be resurrected”.

15Allah said: “Then you are of those who are given respite”.

16,17Iblis said: “Then because You put me in transgression, I will sit on Your straight path, and then I will approach them from their front, from their back, right and left and You will not find many of them as the ones who repay for the blessings they are given”.

18Allah said: “Now, get out of there, being expelled and disgraced. Whoever among them follows you, indeed I will fill Jahannah [Hell] with all of you.” 19And said: “O Adam/the one who was given knowledge, who received the revelation! You and your wife dwell in green, lush gardens/paradise, eat from wherever you will and do not get closer to that tangled thing which is the source of dispute; do not fall for property and wealth, or you will be of those who do wrong, act against their own good.”

20Then Iblis whispered to them to show them their evil which was concealed from them. And said: “Your Rabb banned you from/forbade you of this tangled thing, which is the source of dispute; wealth and property just to make you angels/creature without free will or eternal/undeveloped entities; and not for any other reason”. 21And he sworn/provided evidences to them, saying “Truly I am of the advisers”. 22Thus he deceived them and made them fall. When they tasted that tangled thing, which is the source of conflict; wealth and property, their greed and ambitions surged and started to pile up wealth and property. Then their Rabb called on them: “Have I not forbidden you to fall for wealth and property and said to you that “This satan is definitely an explicit enemy to you”?

23Then they both said: “O our Rabb! We have treated ourselves unjustly and if you do not forgive us and have mercy upon us, we will definitely be among the losers!”

24Allah said: “Descend from there being enemy to each other, and for you on the earth is a settlement and enjoyment until a time”.

25Allah said: “You will live there, die there and then will be brought forth from there”.

Then in Surah Ta-Ha, Surah 45, in the Ayat 115-123.

Then in Surah 54, Surah Al-Hijr, in Ayat 26-44:

Surah Al-Hijr 26-44:

26,27And surely, We formed seen and known creatures from the clay that sounds, from processable mud/a substance that is capable of many forms. And We had formed unseen creatures before from fire of a burning breeze that can pass through the narrowest hole/from energy that knows no boundaries.

28,29And your Rabb once said to the forces in the universe: “I will form a human being from dry clay, formed/processed mud. And when I have proportioned him and given him knowledge, submit to him at once”.

30,31Then all angels/forces in the universe except Iblis/thinking ability submitted. He refused to be with those which submitted and did not do.

32Allah said: “O Iblis! What is the matter with you that you are not with those which submit?”.

33Iblis said as an answer: “I have not been formed to submit to a human that You have formed from a dry clay, formed/processable mud”.

34,35Allah said: “Then get out of there! You are now indeed the one who is expelled, ruined and the curse is upon only you until the day of Religion”.

36Iblis said: “My Rabb! Then let me be against You/give me respite until the day they will be resurrected!”.

37,38Allah said: “Then you are definitely of those who will be against Me/given respite until the day of the time which is known”.

39,40Iblis said: “My Rabb! Because of the reason that You have created me to lead the people astray, I will indeed make everything on the earth attractive to them and I will indeed lead all of them astray except for your purified servants!”.

41-44Allah said: “This is a straight path that I have taken upon Me. You have no compelling power over my servants except for those who follow you of the ones who go astray. Surely, the promised place to all of them is Jahannah [Hell]. There are seven gates for it. For each of those gates, a part of them is assigned”.

Then in Surah 87, Surah Al-Baqara, in Ayat 30-37:

Surah Al-Baqara 30-39:

30And your Rabb once said to the forces of the nature: “Surely, I am the One to form a new creature in place of the former ones on the earth”. The forces of the nature said:

“Will you form one of those who cause corruption, spill blood? But, we purify you with Your praise from all deficiencies and shout out that You are pure; purified from all evil and deficiencies”. Your Rabb said: “I surely know very well that which you do not know”.

31And your Rabb taught Adam all those names. Then He presented them to the forces of the nature and said: “Now, inform Me of the names of those, if you are truthful ones”.

32And the forces of the nature said: “Purified You are from all deficiencies! We know nothing but what You have taught us. Surely, You are the One Who knows best, the One Who is the best law maker”.

33And your Rabb said: “O Adam! Inform them of their names”. And when Adam informed them of their names, your Rabb said: “Have I not told you! Surely, I know the unseen, the unheard, the unfelt, the past and the future of the heavens/universe and the earth. And I know what you disclose and what you conceal”.

34And when We said to the forces in the nature: “Submit to Adam” and forces in the nature but Iblis/thinking ability submitted immediately. Iblis refused, acted arrogantly. And he was among those who consciously denied everything.

35And We said: “O Adam! You and your wife; dwell in green and well-watered place, enjoy its blessings in abundance from wherever you will but do not approach that complex thing; do not covet for wealth/gold-silver or you will be among those who treat unjustly to their own selves”

36Thereafter, Satan; Iblis/thinking ability slipped them out of there, took them out from the environment they were in. And We said: “Descend, being enemies to each other, there will be a place of settlement and an enjoyment for you until a certain time”.

37-39Then, Adam received some words from his Rabb/was revealed; We said: “Descend! All of you. When a guidance comes to you from Me, whoever follows My guidance, there will be no fear for them; they will not grieve either. And as for those who have disbelieved; consciously denied the divinity of Allah and the fact that He is Rabb; they are the companions of the fire. They will abide there eternally”. Then, Allah accepted his repentance. Surely, He is the One Who accepts the repentance of His servants, gives many opportunities to repent; the One Who is very merciful.

The issue will be understood thoroughly through this arrangement.

The passages about Adam, the prostration of the Angels, and imposition of the Iblis in the Surat of Al-Isra and Al-Kahf focus on the Iblis.

BASHAR - INSAN-ADAM

BASHAR

“Bashar” means “Outside of skin, outer skin, cuticle (epidermis), hairless seen part of the skin; coming into sight and appearance of something” (The dictionaries of Lisan al-Arab, Taj al-Arus, Mufredat etc.).

The reason for the fact that humans are referred as bashar is because they do not have things like fleece and hair on them unlike animals, and their skin is visible as is.

From this root, "bashir" means the one with beautiful face; harbinger; and "besharah" means beauty.

As can be understood from the lexical meaning, the expression of "bashar" is used in relation to humans, their material look and appearance (their standing on two feet, their skin that is not like the fleece of sheep or goats etc). If attention is paid, it is understood that in the Qur'an (Surah Al-Furqan 54, Surah Al-Hijr 28-29 and Surah Sad 71) such features of bashar are the subject matters.

Those who do not accept Akhirat [Afterlife] and intervention of Allah with the societies (His sending of messengers, sending down the books) consider the entity called human only through its being a bashar. We see this in the past understandings as in today:

Surah Al-Mudaththir 24-25, Surah Al-Qamar 24, Surah At-Taghabun 6, Surah Al-Kahf 110, Surah Joseph 31.

In sum, the word of "bashar" expresses a person as an ordinary living being, its physical structure, and its undeveloped form. All the humans on earth are bashar without exception. The word of "bashar" is stated 36 times in the Qur'an.

INSAN

Ins, Uns, Insan

The word of "insan" is in the "fi'liyan" form and derived from the word of "ens", whose actual form is "insiyan".

Its lexical meaning is "The thing that can be felt with five senses, that is known, seen, familiar, relatable, and that does not get lost and is apparent at all times".²

The reason for giving it as a name only to human beings despite the fact that the meaning of the word is this and that it covers all the visible entities in the universe is that it also bears the "meaning of "unsiyat". When we consider the "uns" version, which is used as "closeness, socializing" of the word of "ins", the meaning that "a human is a social entity that has closeness to and socializes with his/her acquaintances" comes to the surface. Human needs unsiyat due to its creation. That is to say a person is a social entity and cannot do without establishing relations with other entities, specifically with other persons.

While this is the lexical meaning of the word of "insan", its expression in the Qur'an is as follows:

Surah Ar-Rahman 1-4:

1Rahman [Allah; The One Who is Most Merciful Towards His Creations on the Earth] taught how to recite and teach the Qur'an, created man, taught him the good and the evil, and how to make distinction between them.

The subject matter here is not the first creation of man but its promotion from being an animal to being a human. Hence, it was said that "Every animal is born as an animal but a

human is not born as a human; he humanizes later on”. Therefore, according to this Ayah, those people who do not learn the Qur’an, who fail to learn it and teach it, who do not know what is declared, are not considered to be humans even if they appear in the form of humans.

The formation of man, the subject matter here, is this formation. This subject is detailed in the beginning of the Surah al-Insan, which is in the form of continuation of this declaration:

The third form of the intervention of Allah with humans in the Ayah is His teaching of declaration to man, which means the “explanation of the purpose of man” or the teaching of “the difference between good and evil”. What is preferable is the second meaning: teaching of what is good, right and bad, evil to a person.

Natural abilities of a person are not sufficient to distinguish exactly what is good and right and what is benefiting or damaging. As Allah stated, human is created in its nature as cruel, unthankful, ecstatic, desperate, mean, selfish, powerless, hasty, ambitious, impatient, intolerant and voluptuous. Salvation of a person from such negative qualities depends on his learning of the divine principles in the Qur’an. Hence, Allah sends down books and teachers that will teach them what is good and truth by intervening the societies.

This is the witnessing of Allah for that Muhammad is messenger.

These are the manifestation of Allah's being Rahman [Allah; the One Who shows great mercy on the earth to all living beings that He created]. That is to say, He sends down books and messengers as He pities humans a lot.

Surah Al-Insan 1-3:

1Has not come upon human a time of billions of years since he was not a thing to mention? Indeed, it has!

2,3Surely, We formed man from a drop of semen mixture. We will wear him down/assign him liabilities. Therefore, We made him who hears very well, sees very well; informed him by sending him the knowledge to distinguish between good and evil. Indeed, We showed him the path, whether he repays for the blessings he is given or he is ungrateful.

These Ayat explain the expressions of “Rahman [Allah; the One Who shows great mercy on the earth to all living beings that He created] taught the Qur’an/to learn and to teach, formed human, taught him the good and the evil, and how to make distinction between them” in the Surah ar-Rahman. A human was initially nothing; he did not have a property to be esteemed; he was an ordinary animal. Later on, as a divine grace, he was given the distinction capability; the opportunity to distinguish between what is good, beautiful, evil, damaging, and beneficial.

Here “being one who hears very well, sees very well” is allusion for the competence of a person to distinguish and to choose the path to be followed.

Allah, subsequent to His granting of distinction ability to humans, sent down books and messengers and guided them to the truth and left them with their free will: Indeed, We showed him the path, whether he repays for the blessings he is given or he is ungrateful:

To put it simply, an “insan” is,

“An entity with an advanced brain; the abstract thinking ability; reason and intelligence at the level that he can be held responsible; that is to say, at the level that he can distinguish between the good and the evil; and literacy as well as capability to utilize and produce language and tools”. These features were provided to him in the creation by Allah.

ADAM

There are different approaches/views regarding the origin of the word of Adam. In the studies relating to the subject conducted, the possibility that the word of “Adam” was derived from “adamu”, which means “my father” in the Sumerian language, or from the word of “adamu” that contains meanings of “done, brought out” in the Assyrian and Babylonian languages, or from the word of “adam” which means “servant” in the Sabian language, was mentioned. In addition, it was asserted that the word has been derived from the root of “adamah” (earth, ground) in Hebrew. While some asserted that the name Adam was given as he was created from red earth (adamah), in relation with the word of “adom” which means “red” but this approach was not acknowledged. According to a viewpoint, the word of “Adam” was derived from the root of “edemeh” meaning “outer surface of anything” while another viewpoint claims that the origin of the word was the word of “udmeh” that has the meanings of both “brownness” and “whiteness”. (Encyclopedias)

The hearsays regarding Adam usually stem from the Bible: (Genesis)/Sections 1-5. Adam’s end is specified as follows:

Fifth Section; 1-5. Sentences:

1 Story of Adam's lineage: When God created man, He made him in the likeness of God.

2 Male and female He created them, and He blessed them. He named them "Man" when they were created.

3 When Adam had lived a hundred and thirty years, he became the father of a son in his own likeness. He named him Seth.

4 The days of Adam after he became the father of Seth were eight hundred years. He had other sons and daughters.

5 All the days that Adam lived were nine hundred and thirty years; and he died.

In the Qur’an, “Adam” is stated seventeen times. The word of Adam has a connotation of proper noun in the Ayat where it is mentioned alone.

We prefer that the word of “Adam” comes from the word of “edim” in Arabic, meaning “interior, inner surface, inner layer,” and we think accordingly that a person has an internal, spiritual, feature in addition to his dimension of being a bashar or insan.

That is to say:

Surah Al-Hajj 75, 76:

75,76Allah chooses messengers from among the harbinger Ayat and from among the mankind. Indeed, Allah is the One Who hears best, sees best, He knows that which is between their hands and behind them. And all matters will be returned only to Allah.

Surah Ali Imran 33, 34:

33,34Indeed, Allah favored Adam, Noah, family of Abraham and family of Imran -being from each other’s lineage- over the people of the time. And Allah is the One Who hears best, knows best.

Adam is a prophet: He was chosen from among humans.

Surah Al-Baqara 37-39:

37-39Then, Adam received some words from his Rabb/was revealed; We said: “Descend! All of you. When a guidance comes to you from Me, whoever follows My guidance, there will be no fear for them; they will not grieve either. And as for those who have disbelieved; consciously denied the divinity of Allah and the fact that He is Rabb; they are the companions of the fire. They will abide there eternally”. Then, Allah accepted his repentance. Surely, He is the One Who accepts the repentance of His servants, gives many opportunities to repent; the One Who is very merciful.

Ilka is revelation:

“لقاء ilga, “لقاء Lika

In order that Wahy (revelation) is understood accurately and without confusion, our Rabb expounded it with the verb of “ilka”.

“لقاء Lika” means the reunion of one of the two things with the other exactly while

“لقاء ilga” has the meaning that “Making one of the two things reunite to the other exactly. This reunion can be face to face, vis-a-vis, and by discerning through eyes. (Dictionaries of Taj al-Arus; Lisan al-Arab, Mufredat)

Surah An-Naml 6:

6Indeed, this Qur’an is being imposed in you by Allah, the One Who is law maker and the One Who knows best.

Surah Al-Muzzammil 5:

5Indeed, we will cast upon you a very heavy word/the Qur’an.

Surah Al-Mu'min 15:

15He is the One Who raises the degrees, the owner of the greatest throne/position: He places the revelation which is from His own command/His own affair to whomever He wills of His servants to warn about the day of meeting.

Surah Al-Qasas 86:

86And you were not expecting that the Book would be revealed/sent down to you. It has been given to you as a mercy from your Rabb. So, do not help the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb.

Surah Al-Baqara 37-39:

37-39Then, Adam received some words from his Rabb/was revealed; We said: "Descend! All of you. When a guidance comes to you from Me, whoever follows My guidance, there will be no fear for them; they will not grieve either. And as for those who have disbelieved; consciously denied the divinity of Allah and the fact that He is Rabb; they are the companions of the fire. They will abide there eternally". Then, Allah accepted his repentance. Surely, He is the One Who accepts the repentance of His servants, gives many opportunities to repent; the One Who is very merciful.

BENIADAM

In the Qur'an, there is also the expression of "Benî Adam" (Sons of Adam). This expression takes place seven times. What are meant here are not the sons of Adam but lineage of Adam.

This expression, while warning people, states that they are not ordinary persons but the lineage of a knowledgeable and conscious ancestor with spiritual aspect subjected to Wahy (revelation) and that they must be the persons that deserve their ancestors. That is to say, an art of Reference is exhibited through these expressions and first Prophet Adam is reminded.

Example:

Surah Ya-Sin 60-62:

60-62Did I not enjoin upon you, saying: "O mankind! Do not worship satan, indeed he is an explicit enemy to you, but worship Me; this is the straight path and indeed satan already led many generations astray from among you"? Were you still not the ones who used their reason? 63This is Jahannah [Hell] which you have been promised.

Surah Al-Isra 70:

70And surely, We have made mankind owner of the honor and glory and carried them on vehicles on the land and at the sea and provided for them of clean-pleasant food. And We have favored them quite more than many of what We formed.

Surah Al-A'raf 26-35:

26O mankind! We sent down to you clothing to cover your evil and dresses to adorn. And clothing of "being under the guardianship of Allah"; it is better. Here, this is from the Ayat of Allah so they may think and remember.

27O mankind! Do not let satan to avert you from the true religion as he stripped your father and mother of their clothing to show them their evil thus driving them out from green, lush gardens/paradise! Because he and his tribe see you from where you can not see them. We made devils the ones who guide, help to those who do not believe.

28And when they commit an immorality they say: "We found our ancestors on this path, Allah has ordered this to us". Then say: "Allah does not order immorality. Are you saying about Allah that which you do not know?"

29Say: "My Rabb has commanded justice and equity. And turn your face; yourself to Him at every masjid's [school] nearby; in public and invoke your Rabb by purifying the religion only for Him. You will return to Him as He created you first".

30He guided a group, and a group deserved going astray; they took devils as their familiars who are guides, helpers and protectors from among those that are inferior to Allah and they truly think they are upon the righteous path they were guided.

31O mankind! At every masjid's [school] nearby; in public take your adornments, eat and drink but do not be extravagant; indeed Allah does not like the extravagant ones.

32Say: "Who made haram/forbidden the adornments which Allah brought forth for His servants and the clean provisions?" Say: "These are for those who believe in simple worldly life - only for them on the day of Qiyamat [Resurrection] -." Thus We explain the Ayat in detail for a people who know.

33Say: "Indeed my Rabb has only made haram/forbidden immoralities; what is apparent and concealed of them, harms, oppression without right, and associating those things with Allah about which Allah sent no authority and saying things about Allah that you do not know."

34And there is an end of the term for every community with a leader. Therefore, when their end of the term comes, they will neither postpone for a moment nor will they advance.

35O mankind! Whoever enters under the guardianship of Allah and reforms when messengers who recite My Ayat come to you from among you, then there will not be fear for them and they will not grieve.

Adam made a mistake despite he was a chosen prophet. He noticed his mistake and asked forgiveness of Allah. Allah accepted his repentance. Hence, in the hailing of Beniadem, such things and beauties are reminded.

This is what concerns us.

IBNEYADAM

In a part, (Surah Al-Ma'idah 27) it is mentioned as "Ibne'y-Adam (Two sons of Adam)". And this is generally translated as the two sons of Adam and named Cain and Abel. However, it is clearly understood from the passage in the Surah Al-Ma'idah that they are two persons from the Israelites. The expression of "Beni Adem" should not be understood as "Adam's three, four, five... sons" but "Adam's sons (Adam's lineage)" and the "Ibney Ademe" should be understood as "Two persons from Adam's lineage".

FOOTNOTES

1 Rabb means “The One Who disciplines and educates, One Who guides his creations to a certain target/targets within the frame of a schedule, one who programs and manages the development”. This word, in absolute terms, is used for Allah alone. As to humans, it is used in such forms as “the rabb of the house”, “the rabb of the workplace”, etc. The English term closest to this term in the context of meaning is “boss”. While having a meaning close to rabb, this word does not cover the meaning of rabb entirely as it is used only in the commercial context. For this reason, since we did not have the possibility to explain the term rabb with multiple words, we had to leave it in its original Arabic form. Therefore, our readers should keep the above mentioned definition in their minds.

2 Lisan al-Arab, “e n s” art.

PROFIT, RENT, FEE, INTEREST AND KENZ

The concepts we used as the title of our article are the issues that concern the Muslims very closely and are worth narrating in hundreds of pages. Hence, our valuable Islamic law scholars have expressed these issues in volumes throughout history. We will try to present the issues very briefly and clearly in encyclopedic scales.

In order for us to distinguish these concepts we used as the titles from each other, we are presenting them in summary:

FEE (Ujrah)

“Fee” means the “amount designated for a job done”. That is to say, fee is the return of labor. This means that if a person works, he/she is entitled to remuneration in return of his/her working. In this context, the name of a person who works is a “worker”.

A person who works for a person or an organization for a particular time or on a daily, weekly, annually basis is referred to as a “private worker”, and the person who works for everyone, such as traders or small-scale artisans are called “common workers”. Both of them deserve a wage by the sweat of their brow.

When worked without cheating and wasting the shift, the earning obtained in return is a halal (legitimate, permissible) earning. Even if the time of a worker is spent in vain without working during the working hours and the time in which he/she is at work for the reasons that do not result from him/her, his/her earning is halal/permissible, like those of the public servants or factory workers.

Fee was not specified through any ayah (verse) by Allah. The fee for a person is determined according to the nature of the job, the risk factor at work, whether the employee is qualified and local and economical conditions as well as complying with the justice and fairness, in the amount that it will fulfill the compulsory expenditures of the employee for the comfortable living of himself/herself and his/her dependants, through the mutual agreement of the employer and the employee under the superintendence of the public authority. In this case, following ayat (verses) are taken into account.

Surah At-Talaq 6:

6Lodge those women in a part of your home according to your capacity and do not do anything to oppress them which may harm them and you. If they are pregnant, spend on them/provide sustenance until they deliver their burden. Then if they breastfeed for you, give them their payment and confer among yourselves in a way that is acceptable for all. And if you are in discord, then another woman will breastfeed whose payment will be upon the father.

Surah Al-Qasas 25- 27:

25Then one of two women shyly came to Moses. She said: “Indeed my father invites you so that he may pay you for having watered”. Moses came to her father and told him

the story. Her father said: “Do not fear, you are safe from that people who did wrong; acted against their own good by associating others with Allah”.

26One of his two daughters said: “O my father! Hire him. He surely is the best and the most powerful and the most trustworthy of those who can be hired”.

27And father of the women said: “I wish to wed you with one of my two daughters on the condition that you work for me for eight years in which hajj [pilgrimage] is fulfilled. But if you complete it to ten, then it is from you; I would not wish to give you any difficulty. If Allah wills, you will find me from among the righteous”.

Surah An-Nahl 90:

90Indeed, Allah commands justice, doing good deeds and giving to people; traveling paupers –*who have been expelled out of their homes and deprived of their wealth while seeking for the gifts and acceptance of Allah, and they help Allah and His messenger*. He forbids immorality, evil deeds and transgression. He reminds you so you may reason and take lessons.

Surah Al-A'raf 85-87:

85-87Surely We sent to Midian their brother Shu'ayb as a messenger. He said: “O my people! Worship Allah, no deity is for you but Allah. There came a clear evidence from your Rabb¹: Do the weighing and measuring accurately, do not deprive people from their due rights, do not cause corruption on the earth after being corrected; if you are those who believe, this is better for you! Do not sit on every path, threatening, averting the believers from the path of Allah and seeking the deviation of that path. Remember you were few but He made you many. And see how was the end of the corrupters! And if a group among you has believed in that which was sent with me and a group has not believed, then be patient until Allah judges between us. And He is the best of those who judge”.

According to the historical documents, the Prophet has conducted the applications in the manner that the worker would conveniently make a living, acquire a house through savings, get married and provide a vehicle. He reprimanded any excess or shortage from these measures. A living standard was determined here. Muslims must take these measures into account in their whereabouts.

(RIBA) INTEREST

The word of “Riba” means “increase, multiplication, bloating” (Lisan al-Arab; 4/ 54-56, rbv art.)

The word of “riba” in Arabic means “interest” in English and it is also used as a law term with the meaning of “unreturned excess” that is considered to be the entitlement of one of the parties in the exchange contracts and stipulated as a condition during entering into an agreement. That is to say, riba covers not only the increase, multiplication and bloating in monetary businesses but also the increase, multiplication and bloating in the

transactions regarding swapping of commodities (detail regarding the issue is given in “*Tebyinu’l Qur’an [Manifestation of the Qur’an]*” and the articles on our website)

PROFIT

Profit is the “A margin added to the purchase price or cost of goods when selling them, proliferation in trade”. That is to say, profit is the result of exchanging goods. Its meaning in Arabic is “Ribh” and takes place in the Qur’an in Surah Al-Baqara 16, with the expression of: “*They are the ones who have purchased going astray for the righteous path so their business has brought no profit and they have not been the ones who followed the righteous path that they were guided*”.

Without profit, there can be no economical life in question. Hence, our Rabb ordered in Surah Al-Baqara 275 as follows: “*...But Allah made trade halal/permissible but the riba [income that is earned easily without risk, working and effort] haram/forbidden ...*”

Trade and exchanging goods are done in order to obtain profits or fulfill a requirement. As trade is legitimate, profit is naturally legitimate too; it is not forbidden.

The religion of Islam did not stipulate a standard profit limit in a particular ratio and left it for the designation through the natural conditions and moral measures. Profit limits generally take place automatically in line with the rules of supply and demand and within the free competition principles. However, in order to safeguard this principle and prevent the abuse of basic needs; some precautions were stipulated. Prohibition of riba [income that is earned easily without risk, working and effort], closure of the ways of unfair/unreturned benefits and application of lowest price fixing when necessary can be listed among such precautions.

Our Rabb has given the following warnings in this regard:

Surah An-Nisa 29:

29O you who have believed! Do not consume one another’s wealth among yourselves unjustly -*except for business you make with your consent*-, do not kill yourselves. Indeed, Allah is very merciful to you.

Surah Al-An’am 150-153:

150Say: “Now, bring your witnesses who will testify that Allah has absolutely forbidden this”. If they testify despite this, do not testify with them. And do not follow the vain, transitory desires of those who deny My Ayat and who do not believe in Akhirat [Afterlife]. And they equate with their Rabb.

151Say: “Come, I will recite you what your Rabb has tabooed; made untouchable to you”.

‘Not to associate anything with Him,

to do good to mother and father – treat them good,

not to kill your children out of poverty/being made poor, -*We provide for you and them*.-

not to approach apparent and concealed of evil,

not to kill a soul which Allah has forbidden except by right, *-These are what He brought upon you as a liability so you may use your reason.-*

152And do not approach orphan's property, *-But until he reaches the age that he is able to distinguish between good and evil, you can approach in a way which is best and spend in the appropriate way.-*,

weight in justice and equity and give full measure, *-We never burden anyone other than what he is able to; other than what is within his capacity.-*

be just when you speak even if it is against someone close to you,
and fulfill the covenant of Allah.' *-These are what Allah brought upon you as liabilities so you may be reminded and take lessons.-*"

153And surely, this is My path, straight. Follow it right away. And do not follow other paths so it will not take you away from His path. These are what Allah brought upon you as liabilities so you may enter under the guardianship of Allah.

Surah Al-Isra 35:

35When you measure, measure fully and use a straight weigh. This is better and more proper in consequence/implementation.

Surah Ar-Rahman 7-9:

7-9And He formed the heavens/universe and raised it and placed the scale/measurement/balance so you may not transgress in scale/measurement/balance. Establish the measure with justice and equity, do not damage the scale/measurement /balance.

Surah Hud 84-86:

84-86We sent to Median their brother Shu'ayb as a messenger. Shu'ayb said: "O my people! Worship Allah. There is no other deity but Him for you. Do not decrease from the measure and the scale. Indeed, I see you in prosperity. And I fear the punishment of a day that will encompass for you. O my people! Establish justice and equity when you measure and weigh. Do not deprive things of the people and do not commit abuse on the earth as corrupters. If you are believers, what remains from Allah/what He bestows you as benefit is better for you. And I am not a protector over you".

Surah Al-Mutaffifin 1-3:

1-3Woe to those frauds who measure fully when they purchase from the people for themselves but measure less when they measure or weight!

Through these ayat, objective was set to create sturdy commercial morality and lying, cheating, deception, covering up the defect of a good commodity or praising it with the non-existing qualities were prohibited and express, realistic and reasonable measures were developed.

Despite them, required precautions to be taken by the public authority as the abandonment of the merchants uncontrolled could cause abuse and exploitation of needs are within the scope of the directives of Allah.

RENT

Rent is the “return of utilizing something that can be utilized (land, plot, building, workplace) for a particular period”. And this return is directly proportional with the utilization. The rent of a land that yields prolific crops is more than the land that is infertile. The rent of a place of business that highly productive is more than the less productive one. The rent of a dwelling promising to live under better conditions is higher than an ordinary dwelling.

According to the economists, the reason for rent is dearth. That is to say, persons are unable to acquire an abode, land, residence and workplace in their locale as they are controlled by speculators or to have the means to purchase the rental object.

KENZ

“Kenz” means “Treasure, riches, valuable goods remained hidden underground; money or gold” in the dictionary.

As a term, it means: “All kinds of mandatory needs (havaic al-asliyah) surplus values, money, gold, silver, foreign currency, commodities and properties that are not included in the production, employment and trade and kept under cushions and safes”.

Mandatory Needs (Havaic al-asliyah):

Havaic al-asliyah means the “financial possibility that will provide one year subsistence of a person after the house where he/she will dwell throughout life, the furniture of that house, winter and summer clothes, and paraphernalia required for his/her working ambiance as well as after the procurement of the vehicle and compensation of debts.” The vehicle and the dwelling must be in moderate value and in the measures that would not pose luxury.

Our Rabb ordered that the surplus of all the values that need to be in circulation is to be provided as infaq/aid and warned that those who commit “kenz” and fail to provide infaq/aid will be punished in the world and in the Akhirat (Afterlife).

Surah Al-Baqara 195:

195 And spend your wealth for the cause of Allah/provide sustenance for your relatives first and then others, do not put yourselves in danger with your own hands and do good deeds. Indeed, Allah likes those who do good deeds.

Surah At-Tawbah 34-35:

34 O you who have believed! Surely, many of the rabbis/scholars and priests consume the wealth of the people unjustly and avert them from the path of Allah. And as for those who hoard gold and silver and do not spend them for the cause of Allah/provide

sustenance first for their relatives and then others, give them the tidings of a painful punishment immediately!

35On that day, gold and silver that they have been hoarding will be heated in the fire of Jahannah [Hell] and their foreheads, flanks and backs will be seared with them: “This is that which you have hoarded for yourselves. Now taste that which you have been hoarding!”.

Surah Al-Baqara 219-220:

219,220They ask you about that which confuses, intoxicates the mind/causes intoxication of the mind and the games of chance. Say: “In them is great sin yet some benefits for the people. But in the world and in Akhirat [Afterlife], their sin is greater than their benefits”. And they ask you what they should spend for the cause of Allah. Say: “Spend the excess”. Thus Allah makes clear His Ayat for you so you may give thought. They ask you about the orphans as well. Say: “For them ‘improvement’ is the best. If you mix with them, then they are your brothers. Allah knows the corrupter from the amender. If Allah had willed, He would have put you in difficulty. Surely, Allah is the One Who is the most exalted, the most powerful, the most honorable, the invincible/the subduer, the best law maker, the One Who precludes corruption best/makes incorruptible.

Some asserted that stocking the goods for which zaqah/tax has been given will not be “kenz”. This idea is, as can be understood from Surah Al-Baqara 177 manifestly, not an accurate view.

Surah Al-Baqara 177:

177It is not “being righteous” to turn your faces to east and west. But, “the righteous people” are the ones who believe in Allah, the day of Akhirat [Afterlife]/the Last Day, angels, the Book, prophets; who give their wealth to relatives, orphans, needy, travelers and paupers and the ones who do not have freedom even though they love wealth and who give their wealth by loving Allah and who establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], who give zaqah/tax. And they are the ones who fulfill their promise when they promise and who have patience in the times of hardship, illness and war. They are the ones who are true. And they are the ones who have entered under the guardianship of Allah.

As seen, in this ayah (shown underlined) spending of zaqah/tax and goods; infaq/aid took place separately. While Muslims need food, employment and procurement, it is not Muslim-like attitude to save wealth through gold, silver, foreign currency and cash as well as second and third homes, vacation homes leaving the values that must be in circulation inactive. Muslims may, instead of “Takathur (race of adding more and more, piling up, multiplying)” turning the world into hell together with the persons belonging to the religion of capitalism; work a lot and race in giving charities whereby turn the world into heavens and be one of the “muqarrabun” in the Akhirat[Afterlife].

Surah Saba 37:

37And it is not your wealth and your children that will bring you closer to Us. But whoever believes and does amendatory deeds, it is those for whom will be many times more recompenses for what they did. And they will be safe in their upper mansions.

Surah Al-Mu'minun 56-62:

55,56Do they think that We bestow upon them of the wealth and sons so We may hasten them in good deeds? Rather, they are not able to perceive.

57-61Surely, those who shake, fearing to be away from their Rabb for the deep admiration and respect to Him, those who believe in the Ayat of their Rabb, those who do not associate others with their Rabb, those who give what they give while their hearts are in awe for they will return to their Rabb; they are the ones who hasten in good deeds and who go ahead for good deeds.

62And We do not burden any one other than what he is able to; other than what is within his capacity. And with Us is a book that speaks the truth and they will not be treated unjustly.

Surah Muhammad 36-38:

36Surely, this simple life in the world is only diversion and amusement. If you believe and enter under the guardianship of Allah, Allah will give you your rewards, will not ask you for your wealth.

37If Allah asked you for your wealth and forced you for that, you would withhold. And He would expose your hatred.

38So, you are the ones who are invited to spend for the cause of Allah. Despite this, some of you withhold. And whoever withholds, only withholds from his own self. And Allah is free of need, you are the needy. If you turn away, Allah will replace you with another people. And they will not be the likes of you.

Surah Al-Hadid 7-11:

7Believe in Allah and His Messenger. Spend from that which He has made you possessors for the cause of Allah/provide sustenance first for your relatives and then others. And as for those from among you who believe and spend; there will be a great reward for them.

8And what is it with you that you do not believe in Allah while the Messenger has invited you to believe in your Rabb? But, He has taken a 'solemn covenant' from you that you would believe –if you are the believers-.

9Allah is the One Who has revealed explicit Ayat to His servant to bring you out from all darkness into the light. And surely, Allah is very compassionate, very merciful to you.

10Why do you not spend for the cause of Allah although the heritage of the heavens/universe and the earth belongs to Allah? Not equal are those from among you who spent before the conquest and fought. They are greater in degree than those who

spent and fought for the cause of Allah afterwards. Yet, Allah has promised all of them “the best”. And Allah is aware of what you do.

11 Who is the one who will loan Allah a good loan so He may multiply for him many times! And a noble reward will be for him as well.

DIFFERENCE BETWEEN INTEREST AND PROFIT

In order to see the differences between trade profit and the transactions that cause riba[income that is earned easily without risk, working and effort], it is sufficient to view the stages of both activities roughly:

On the first stage, the person who plans to obtain gains by means of trading first owns the goods by purchasing them. The person who plans to obtain gains from the transactions that cause riba[income that is earned easily without risk, working and effort] seeks for another person in need in order to lend the commodity or money he/she owns or waits for the needing person to find him/her.

On the second stage, the person who plans to obtain gains by means of trading adds the profit he/she contemplates to obtain to the purchase price of the commodity he/she owns and determines a sales price. In this profit, there are the expenses made since the purchase of the commodity and the fee estimated by the person in return of the service he/she provides. The person who plans to obtain gains from the transactions that cause riba[income that is earned easily without risk, working and effort] has neither expenditure that will be the source for the transactions of riba[income that is earned easily without risk, working and effort] that he/she determined nor a service that he/she would quote for. He/she only notifies the amount of the riba together with those who gain profits along with him/her to the person who asks for the amount of riba.

On the third stage, the person who plans to obtain gains by means of trading is obliged to sell his/her commodity not upon the prices he/she determined but upon the price that occurs on the market outside of his/her will. The person who plans to obtain gains from the transactions that cause riba[income that is earned easily without risk, working and effort] draws up his/her agreement upon the amount of riba he/she determines.

As it is seen, the person who plans to earn by trading and the person who plans to earn from the transactions that cause riba[income that is earned easily without risk, working and effort] experience the above stages by acting differently and obtain different results:

The person who plans to earn by trading receives the respective commodity from the producer and delivers to the consumer through the legal processes he/she carries out with two actions. The profit determined by this person is the return of the service he/she provides but not a guarantee; is under risk.

The person who plans to earn from the transactions that cause riba[income that is earned easily without risk, working and effort] continues to receive the excess he/she determines throughout the term, by means of entering into agreements and through the legal process he/she carries out without actions and without any return from any expenditure or service. His/her risk is inability of the borrower to pay the loan and this

action has been probably considered beforehand and the risk has been eliminated by way of pledge or a guarantor.

These very important differences between trading and the actions that cause riba[income that is earned easily without risk, working and effort] apply not only in the commercial field but in all the production activities by exhibiting labor in the sectors of industry and agriculture. That is to say, the profit obtained from the sale of a production carried out through exhibiting manual and mental power and the excess obtained upon the wealth and labor of the debtor by means of lending cannot be considered same.

If an attempt to tell the differences stated above in one sentence is made, it is possible to say this: The labor in trading, industry and agriculture is “constructive” and the profit obtained in return of labor is halal/permissible but the excess obtained as a result of the transactions that cause riba[income that is earned easily without risk, working and effort] are “destructive” and the profit obtained this way is haram/forbidden.

With this comparison in mind, it is possible to say the following regarding the characteristics of riba[income that is earned easily without risk, working and effort] which was prohibited: the “riba” prohibited by our Rabb is the riba obtained not being the return of any cost or service; the riba which means partnering with the earnings of the payer without any risk. In other words, our Rabb has prohibited the “surplus” that is “unreturned” and “riskless”.

When it comes to the effects of interest, number one element of “riba”, on the individuals; it is possible to say that it really poses deadly impact on people in spiritual terms:

Interest constraints people from working. It is because the people with money will earn more easily by depositing it for interest without laboring and taking risk, they may not need to work. This condition causes social mobility to fall and productivity to decrease. The person who receives debts works and earns but a person who receives interest from the earnings of such person is fed without working. However, increase of the wealth of a country can only be possible by working and producing more and more in every field. In some, lesser labor will bring lesser labor.

Interest eliminates helping and solidarity in societies. Earnings easily acquired and without risk, like interest, generally push humans toward selfishness. Hence, those people who have savings can help others prefer to deposit their money for interest instead of giving their money to their brothers and sisters who are in need. For unblocking the road to “helping people in need” ordered by Allah, it is required that interest is rejected and the earnings obtained this way are not relied on.

Interest makes the rich richer and the poor poorer. Except for those who make speculative investments in the long-term inflation periods with high rates, it is not possible to see anyone who receives loans and pays interest to be rich, because the ratios of interest are determined by those people who have money and these people determine the ratios of interest in the manner that they will themselves have the lion’s share pro rata the earnings ratios allowed by the economical environment. That is to say, ratios of interest always correspond to the bigger part of the average unearned income that can be

obtained in that environment. Thus the investor who receives loans with interest is allowed not to be reach but only to be continue his/her life; in other words, to sustain indebtedness. If the debtor is not an investor but a person in need, a poor person, it is already clear that such person will be poorer and poorer by means of paying interest. Therefore, interest makes the rich richer and the poor poorer as it is the cause of and maintains the ambiance where a small minority lives in wealth and the majority lives in poverty in a society. Moreover, it is inevitable that such order would gradually turn to be a hell for the low earning group that constitutes the majority of the order because the interest-seeking wealthy ones in these societies become more and more anxious about their lives and wealths as they get richer and richer and apply more diverse ways of cruelty in order to safeguard them.

Interest prevents a servant of Allah to thank and makes him/her ungrateful toward Allah. The wealthy people who are rendered people with surplus by Allah must be grateful to Allah by paying the equivalent of their surplus by way of zaqah/tax, sadaqa and infaq/aid. But the person attracted by interest, which is an easy and riskless gain, tends to interest instead of transferring the return of the blessings given by Allah to the addresses designated by Allah and fails to carry out his/her duties by being entrapped. Knowing that the possibility that man can easily be entrapped this way is very high, as He is the Rabb of him, says in the Ayah 276 of the Surah Al-Baqara, “Allah removes the riba [income that is earned easily without risk, working and effort] and increases the sadaqa/public revenue. Allah does not like those who are ungrateful and sinner” promising that riba [income that is earned easily without risk, working and effort], which also covers interest, will not bring any good to any person, because the sadaqa and infaq/aid will be returned more and more in the world and in the Akhirat [Afterlife], along with His threat that He would destroy it, and reminding once again the fact that humans must prefer thankfulness instead of ungratefulness. What is stated in the Qur’an as “Adam’s tasting from the tree for which Allah said ‘do not approach’ and his immediate starting of piling up” figuratively is actually this issue.

As it is seen, interest, starting with the psychologies of persons, alters their work lives and subsistence and causes their family order to overturn. Gradual increase of such individuals in the society brings closer that society toward danger and drags the country containing such society having turned to be the slaves of interest toward colonization, the fire, as in the Ottoman example above, as a result of consuming its underground and aboveground wealth.

In sum, interest, in regards to its outcomes, is one of the biggest factors that render the poor slaves and the countries colonies.

However, “riba”[income that is earned easily without risk, working and effort] cannot be downscaled to interest because, as we stated above, our Rabb has not prohibited interest but “unreturned” and “riskless” surplus. Therefore, Muslims must not be socially deviant for self-delusion like staying away only from interest and consuming other unreturned excesses that fell into the scope of “riba”. However, unfortunately people found “riba” indispensable and those who did not want to leave this sweet earning made

themselves believe that what they did was not within the scope of the “riba” prohibited by Allah, by means of reducing the concept of “riba” into the concept of interest and of excluding the “riba” they earned from the nature of interest through the implementations called muamalat al shariah.

DIFFERENCE BETWEEN INTEREST, KENZ AND RENT

As there was no scarcity of land and building as well as of material pro rata population in the period during which the Qur'an was sent down, there was no manifest ayat in regards to “Rent”. Thus, this issue is studied within the framework of the other provisions specified in the Qur'an.

Some alleged that “rent” and “riba” [income that is earned easily without risk, working and effort] are not the same things and that there are some differences in between **in terms of both process and revenues** and developed examples as follows:

- In rent, the proprietor of the property does not disconnect its relation from the property once he/she lets it out on hire. He/she is interested in both the utilization of the property by the tenant and the condition of the property. *In interest, the person who lends the money is not interested in the manner of using the money. What is important is the receipt the principal sum and its interest without interruption.*

- In the case of rent, if it is not possible to use the rental property and to fulfill the objective of renting it as a result of a malfunction, the proprietor is obliged to repair and rectify the defect. In this case, although the rental object is in the hands of the tenant, he/she would not pay the rental fee during the idle period. *In the case of money received through interest, the debtor always pays the interest regardless of whether he/she utilizes the money or not.*

- In rent, the title, size and benefits of the rental property is determined by the proprietor. That is to say, the control of the rental property is in the hands of the owner. Therefore, the area and purpose of using the property is certain. *This is not the case when it comes to interest. The control of the money received with interest is in the borrower. The area, manner and purpose of use of the money do not concern the owner of the principal amount. Hence, it is possible to abuse capitals.*

- Payments made in return of rental fee are considered to be expenditures being paid from the revenues and not included in the price of costs in the production. *Interest financing costs are added to the production cost. This cost is reflected to the consumer. This way, it is to the detriment of the consumers, generally the poor.*

- In the case of rent, there is the possibility of incurring losses in addition to the probability of profits. This condition, the use of capital in the businesses that yield rental income, does not create a class of idle people who waste their time. In interest, there is no possibility for losses. *The person who gives the money with interest guarantees his/her money through the ways like hypothec, guarantors etc. This features an idle and parasite class of people who waste their times in the society.*

- In the case of rent, the tenant pays back the return of the benefit obtained from the rental object, dwells in the house, produces at work and farms on the land. *In the case of*

interest, no direct utilization of the received money is in question. The money is not eaten, drunk or dwelled in etc. However, in the event that the money is used in trade or production, then there is the utilization of that money. But, it is still not guaranteed to provide profit or benefits in trade or production. In the case of interest, the profit and the amount of the profit are guaranteed in advance.

- The rental properties do not become more and more valuable at all times; they are even subject to wear and tear. Accordingly, rent is the return of depreciation as well. However, in the money lent for interest, no depreciation, decaying and getting older is in question. In an environment without inflation, there is no difference between the old money and new money in terms of purchase power. That is to say, the new money and the old money have the same value.

However, the theses asserted above do not fully accord with the realities of life:

- Lenders, just like landlords, do not risk their money by tracing the condition of the borrower in every and all respects and ask the credits they provide to be given back in any case of discrepancy.

- Even though the damages on the rental property not stemming from the tenant are paid back by the property owner, no condition of not paying the rental fee during the troubleshooting period is in question in practice. For example, it is not possible to see an application of not asking of rental fee during the repair of the roof of a store whose roof is leaking by the owner, in the real life.

- Even if the manner of using the rental property is predetermined, it is not possible to prevent the tenant from conducting other illegal businesses in that workplace subsequently. Or, if the tenant is a malevolent person, he/she may conduct some activities without the knowledge of the owner. On the other hand, it is possible to conduct quite benevolent businesses like constructing a school with the money received through interest.

- The allegation that the rental revenues are not added to the production cost is never in line with realities because the rental expenditures are added to the costs just like the interest expenditures and reflected into the sales price of the goods or services.

- The fact that the person whose property is rented incurs loss due to such transaction is a thing that has never been encountered in practice. Occurrence of loss from the rental transaction for the owner can only be possible if the rental fee is not paid and this condition is already guaranteed through the preliminary received deposits and trustees and loss incurred by the proprietor is prevented this way. On the other hand, the idea that the rental transaction will not create an idle class is not realistic either, because the number of the people who live idly through the rental revenues of the real estate properties they have is never a little.

- The allegation that the money will not be subject to losses in the course of time is an exact fantasy because it is an indispensable truth that money is devalued through inflation even in the most developed economies. In addition, the possibility that the property of the owner can gain extremely high value for the reasons like the modification of the zoning

plan or the direction of urban development invalidates the allegation that the property is subject to devaluation through depreciation in the course of time.

In summary, the allegations such as above that are not harmonious with real life do not eliminate the reality that *“Earnings provided by rental property, land or commodity as well as interest are revenue provided by capital that has the potential of converting into goods or assets. The person who rents his/her property obtains revenues without labor as of the date of renting. Hence, they are not different from each other.”*

Therefore, acquisition of surplus houses, lands, workplaces etc. and obtainment of rental fee from them clearly emit the smell of *Kenz* and *Riba* [income that is earned easily without risk, working and effort].

Solution

The religion of capitalism is an economic order that dominates substantial majority of the world today. This religion is based on the principle of “the big fish eats the little one”. Therefore the religion of capitalism is exactly the opposite the religion of Islam in terms of both morality and consciousness. Despite this fact the persons who allege that they are Muslims endeavor to find a place within the principles of capitalism, instead of creating the system and institutions wanted by Allah, which indeed is an embarrassing behavior. The behavior that befits Muslims is to constitute an economic system that is suitable for the lifestyle recommended by Allah but, first to exclude “riba” to get rid of the position of being “the enemy of Allah and His messenger”.

Our Rabb did not withhold His blessings as well, as in every subject, and showed the ways of creating the system and institutions for salvation, by not letting people search and find what the families and the countries are to do to get rid of the calamity, the trouble of “riba” and “kenz” manifestly in the Qur’an (Surah Al-Ma’idah 12, Surah At-Taghabun 17, 18, Surah At-Tawbah 34, 35, Surah Al-Baqara 45, 46, 153, 195, 219, 245, Surah Hadid 11, Surah Al-Ma’idah 2, 48, Surah Ali-Imran; 103, 104 Surah Al-Asr 1-3, Surah Al-Ankabut 45, Surah Mary 59-61, Surah Fatir 6, Surah Al-A’la 14-17).

The Ayat given above are some of the hundreds of Ayat that orders sustaining of *Salah* [Support financially and spiritually; establish and maintain institutions that enlighten the community], *Zaqah*/tax, and *Sadaqa*, some of the ways of getting rid of “riba” and “kenz”. With these Ayat, our Rabb orders the believers of Islam to get organized and create unions, to spend their surplus for the sake of Allah and race in doing good deeds and favors by creating the social support and *infaq*/aid organizations and expressly states that those people who fail to do so will pose sorrow and danger to their societies and live life of hell in the world and that those people who commit “kenz” (people who do not bring their moneys out for circulation by keeping them in cubes, under cushions, in safes and banks) will be punished. Hence, the solution for the persons, families and countries to get rid of the trouble of “riba” and “kenz” is to conduct deeds through these Ayat and to carry out the tasks ordered by Allah with these Ayat.

For example, Muslims can bring together their surpluses granted by Allah to them in the light of these Ayat instead of depositing them for speculative investments and

interests. They may establish partnerships where audits are carried out by the public authority and no abuse is done. By conducting trade whose legitimacy is unquestionable in the religion of Islam or by establishing a Mudarabah/Muqarazah partnership (A Labor-capital partnership created, with one party providing capital and the other employment), they might attempt to provide production, employment and profits.

This way, these people will create new job possibilities for the unemployed and ensure that money in their hands will bring benefit to others as well. Later on, they may establish social aid and support institutions as well as charities oriented to infaq through the gains obtained from such partnerships and lend money to those Muslims who are in need thanks to such organizations without interest (qarz-i hasen). Of course, in the lending done from such social aid organizations, if the borrower is really unable to pay back his/her debt, it must be possible to erase the debt and even to provide more monetary reinforcement to the borrower as required by the recommendation of Allah. Also from these charities, the short-term requirements of the tradesmen must be fulfilled and accordingly prevent the Muslims from entering into the grip of the banks and usurers. In the event that there still is idle money in these charities, new companies can be founded in legitimate ways using these forms and new more charity organizations by means of the revenues obtained from the activities of these companies and it can be ensured that this productive circulation continues by growing.

However, in order to make sure that such system can be operable, actions must be taken first in the family circles and the establishment of the system must be realized by growing along the neighborhood, village and province because success can, as ordered by our Rabb, only be obtained through the self-correction of persons one by one.

In such a system, neither interest, nor stock exchanges, nor another form of “riba” [income that is earned easily without risk, working and effort] is needed; more accurately, no type of “riba” will be required because the public authority has to establish institutions that can carry out the works such as collection of surpluses in the hand of the public and present them for the utilization of the partnerships that will make use of them in their investments, for the continuation of such economic order, without any interest. These institutions will not only be able to carry out the works done by the banks and stock exchanges of the capitalist system on behalf of people but also fulfill the transactions of the traders and people such as collection of checks and deeds and remittances not within the order of theft, just like that of the banks of today, but in return of respective charges, or free of charge if no such charge is applied.

We have stated above that the reason for renting is famine. The religion of Islam brought principles that eliminate “famine”. There is no famine in the areas where the principles of Islam are applied. The religion of Islam has eliminated the reasons of famine. Some of them are:

- The religion of Islam has forbidden the circulation of wealth among the wealthy people as a means of power and prevented the creation of speculators and cartels within the society.

Surah Al-Hashr 7, 8:

7,8And the Fai [revenues yielded without fighting and making any effort] Allah has given to His Messenger from the people of that city belong to Allah, the Messenger, those poor who have immigrated – *and they have been expelled out of their lands and deprived of their wealth while seeking for the bounty and acceptance of Allah, and they help Allah and His Messenger. They are the ones who are the righteous-, orphans, the needy and travelers so the luxury brought by the power; the authority will not only be for the rich among you. Whatever the Messenger has given you, take it immediately. And whatever he has forbidden you, turn away from it. And enter under the guardianship of Allah. Indeed, Allah is the One Whose punishment/penalty is very severe.*

In hundreds of ayat, salah [Support financially and spiritually; establish and maintain institutions that enlighten the community], substitution of salah, zaqah/tax, infaq/aid and sadaqa were ordered and it was stipulated that they are to be used to provide equal work, food, education and training to everyone by means of using them. The Muslims will create sufficient workplaces, educational institutions and social support institutions, thus will not suffer from famine to have land, plot, residences.

Surah At-Tawbah 60:

60Truly, as an allocation/an obligation from Allah, the sadaqa/public revenues are only for the poor, the needy/the unemployed, the officials who work for that matter/public servants, those whose hearts to be encouraged to Islam, unfree slaves, those in heavy debt, those in the path of Allah [soldiers, students and teachers] and the stranded travelers. Allah is the One Who knows all best, the One Who is the best law maker.

In addition to this ayah, hundreds of Salah [Support financially and spiritually; establish and maintain institutions that enlighten the community], infaq/aid, and zaqah/tax ayat must be taken into account.

The religion of Islam prevented people from piling up in particular settlements and stipulated that Allah's world is vast and that they can create settlements in suitable areas not to cause famine but to get rid of it.

Surah Al-Baqara 60:

60And when Moses asked for water for his people and We said to him: "Implement your experience upon your stonehearted people!". Then, twelve groups/people of cities were divided into many directions from his stonehearted people. The people of each city learned/marked where they would obtain their water. –*Eat and drink from the provision of Allah and do not transgress on the earth by causing corruption.-*

FOOTNOTES

1 Rabb means “The One Who disciplines and educates, One Who guides his creations to a certain target/targets within the frame of a schedule, one who programs and manages the development”. This word, in absolute terms, is used for Allah alone. As to humans, it is used in such forms as “the rabb of the house”, “the rabb of the workplace”, etc. The English term closest to this term in the context of meaning is “boss”. While having a meaning close to rabb, this word does not cover the meaning of rabb entirely as it is used only in the commercial context. For this reason, since we did not have the possibility to explain the term rabb with multiple words, we had to leave it in its original Arabic form. Therefore, our readers should keep the above mentioned definition in their minds.

INFAQ/AID

The first meaning of “ن ف ق n f q”, which is the root of the word of “إنفاق infaq” is the “death of a horse and other living beings”. The word has subsequently come to be used with the meanings of “Eradication, consumption”.

Meaning of the word of “إنفاق infaq”, is the “spending and consumption of assets, money and life”¹. **As a term, infaq means “Ensuring the subsistence of the poor and needy ones among people, specifically the kinsmen, by means of providing them with monetary or sustenance aids”.**

One of the derivatives of this word, “نفقة nafaqa” is the name for the compulsory consumables that are consumed by means of eating, drinking and wearing. **The monthly fee allocated through a court order to the persons for whom someone is obliged to provide subsistence is also referred as nafaqa.**

The meaning of the “infaq” expressions of Allah in the Qur’an is both “Spending on the way of Allah” and “providing nafaqa; procurement of the consumables”.

In the ayat (verses) where the word “إنفاق infaq” is used, the meaning to be preferred is understood from the wording of the context in the passage of the ayah. In some of the ayat, both meanings must be taken into account.

Infaq is gratitude; that is to say, it is the repayment of the values granted by Allah as a grace. Our Rabb² stated that when this duty is performed, He will not decrease reduce but increase.

Surah Saba 39:

39Say: “Surely, my Rabb extends His provision for whomever He wills of His servants and manages for him. And whatever you spend for the cause of Allah/provide sustenance, He will immediately compensate it. And He is the best of providers”.

Surah Al-Baqara 261:

261Example of those who spend their wealth for the cause of Allah/provide sustenance first for their relatives and then others is like the example of the grain that yields seven spikes, and each spike with a hundred grains. Allah multiplies for whom He wills. And Allah is the One Whose knowledge and mercy is vast and limitless, the One Who knows very well.

Surah Al-Baqara 272:

272To guide them to the righteous path is not a liability upon you, but only Allah guides whom He wills to the righteous path. And that which you spend from good for the cause of Allah/provide sustenance first for your relatives and then others is only for yourself. And you spend only to seek countenance of Allah. And whatever you spend of good, it will be paid to you fully. And you will not be treated unjustly.

Surah Ar-Rum 39:

39And whatever you give of riba [revenues which are obtained without effort, service and risk] to increase in the wealth of the people, will not increase with Allah. But what you give of your zaqat/taxes desiring the countenance of Allah...It is those who are the multipliers.

Surah Ibrahim 6,7:

^{6,7}And when Moses said to his people: “Remember the favor of Allah upon you; when He saved you from the family of Pharaoh who afflicted you with the evil of torment, strangled your sons; made you weak, unqualified by leaving you uneducated and covered your women with disgrace. There was a great trial for you from your Rabb that you would wear off in this. And when your Rabb declared: “Indeed, if you repay for the blessings you are given, I will definitely increase for you and if are ungrateful, My punishment is absolutely very severe”.

Infaq is a worship that is different from zaqah/tax or sadaqa/public revenue. Zaqah/tax and infaq/aid are mentioned in different sections in Surah Al-Baqara 177.

Surah Al-Baqara 177:

177It is not “being righteous” to turn your faces to east and west. But, “the righteous people” are the ones who believe in Allah, the day of Akhirat [Afterlife]/the Last Day, angels, the Book, prophets; who give their wealth to relatives, orphans, needy, travelers and paupers and the ones who do not have freedom even though they love wealth and who give their wealth by loving Allah and who establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], who give zaqah/tax. And they are the ones who fulfill their promise when they promise and who have patience in the times of hardship, illness and war. They are the ones who are true. And they are the ones who have entered under the guardianship of Allah.

Here, our Rabb mentions infaq, the financial aids to be given to the relatives, orphans and the fallen, along with zaqah/tax that sustain the state of the believers.

Why Infaq (Spending on the path of Allah)?

Allah did not create all humans with the same intelligence, reason, capability and power. Hence, there become differences among humans in financial grounds; some people can be rich while some remain poor.

Allah has assigned the persons who have made use of His own property excessively to provide infaq for the people who have remained without means and solutions.

Surah Az-Zukhruf 32:

32Are they the ones who distribute the mercy of your Rabb? It is We Who have distributed their livelihood among them in this simple worldly life. We have raised some

of them above some of others in degrees so they may make use of one another for service. And the mercy of your Rabb is better than that which they accumulate.

Surah Rum 37, 38:

37Have they not seen that Allah extends provision for whomever He wills and manages it? Indeed, there are evidences/signs in this for a people who will believe.

38Then give the poor who were driven out from their lands, the needy and the travelers their right. This is better for those who desire the countenance of Allah. And they are the ones who maintain their status, succeed.

Allah has also informed about the existence of the rights of those who ask/needy and deprived people in the earnings of the believers.

Surah Al-Ma'arij 24, 25:

24,25And those who fulfill Salah are the ones within whose wealth is a known right for those poor who ask and are shy to ask.

Surah Adh-Dhariyat 15-19:

15-19 Surely, those who have entered under the guardianship of Allah will be in the gardens and the springs as the ones who received what their Rabb has given them. Surely, they were those who produced good before. They used to sleep a little in the night. They asked forgiveness during daybreak and there was a right in their wealth for those who asked and did not ask.

Surah Al-'Insan 5-22:

5-22Indeed, "the righteous people" will drink from a bowl containing camphor, from a spring gushing out of which servants of Allah will drink who give away their food to the poor, the orphan and the captive for the love of Allah/even though they love it, saying: "We feed you only for the countenance of Allah only and we do not expect from you a recompense and gratitude; and yes, we fear our Rabb on an austere and distressful day".

And that is why, Allah will protect them from the evil of that day; He will give them light and happiness, He will give them Jannah [Heaven/Paradise] and silk as a reward of their patience; they will abide there reclining on thrones; they will not see therein a sun nor freezing cold and the shadows of the garden will hang over them and their picking up will be descended. And a silver cup and crystal bowls will be circulated among them, *-their crystals which they will measure is of silver-*. And they will drink from a bowl mixture of which is of ginger, from a spring there called Salsabil... And walk among them will young boys of everlasting youth; when you see them you will think they are scattered pearls! When you see there, you will see happiness and a great dominion and governing; those who abide there will be wearing fine green silken and glossy satin garments; they will be adorned with silver bracelets; their Rabb will make them drink a

pure drink. Surely, this is the recompense for you. And your efforts are worth recompensing.

If there is no infaq/aid, there will be a disaster.

Surah Al-Baqara 195:

195 And spend your wealth for the cause of Allah/provide sustenance for your relatives first and then others, do not put yourselves in danger with your own hands and do good deeds. Indeed, Allah likes those who do good deeds.

The fact that the wealthy people delve into luxury and waste and multiplying (having a lot more than what is enough and necessary) and fail to direct their savings to employment and production and to think about the poor with the help of whom they may be gaining incomes, causes the unemployed and the poor feel jealousy and malice to them. As a result of this, social explosions, perturbations and mutinies take place in societies.

Infaq (directing the savings to employment and production) helps ensure the solidarity between people. It narrows down the distance between the rich and the poor, expands prosperity and love and fellowship among people. Hence, in addition to the religious and immaterial profundity of infaq/aid, its role in ensuring social justice in a society is unquestionable.

Our Rabb ordered in the beginning surat of the Qur'an; that is to say, in His initial messages, that infaq, savings to provide employment to the jobless and taqrin (honoring) of the orphans; to provide them with a better life.

Surah Al-Muddaththir 38–48:

38,39 Every one who has found his self – except for the companions of the right – is a pledge for what he has earned.

40,41 The companions of the right will be in the gardens. They will ask each other about the criminals: 42 "What led you into the Saqar?" 43 The criminals will say: "We were not of those who fulfill Salah [support financially and spiritually; strive to enlighten the community], 44 and we did not give opportunities for those unemployed so they might earn their living. 45 And our deeds were in vain together with those whose deeds were in vain. 46,47 And we denied the Day of Religion until indisputable and inevitable death, the Qiyamat [Resurrection] came to us". 48 Now, help and intercession of intercessors, helpers will not benefit them.

Surah Al-Qalam 17–33:

¹⁷⁻²⁴ Indeed, We will test them as We tested the companions of the farm: When they swore that they would definitely harvest the crops of the farm in the morning. And they made no exception. Then, there came a wind from your Rabb over the farm while they were asleep. And by the morning, the farm became as reaped/harvested. They called one

another in the morning: “Go early in the morning if you should harvest!”. Then, they set out, they were whispering among themselves: Do not let any poor come among you!

25-29 They went early with a prohibitive/aggressive attitude. But when they saw the farm, they said: “*We have indeed lost/come to a wrong place; no, no, we have been deprived; Allah has punished us!*” The best of them said: “Did I not tell you “Do you not purify Allah from deficiencies?”.¹³ They said: “Our Rabb, we purify You; truly, we were the ones who do wrong; act against their own good, treat themselves unjustly!”.

30-32 Then they turned, reproaching each other: “*Woe to us! We were indeed transgressors who see themselves like Pharaoh; we hope our Rabb will give us better than it; truly, we turn our all hope to our Rabb.*”

33 Such is the punishment in the world! Indeed, the punishment of Akhirat [Afterlife] is greater; if only they were among those who know!

Surah Haqqah 25–37:

25-29 And as for the one who is given his book from his left; he will say: “I wish I had not been given my book, I had not known what my account is. If only that affair had been concluded. My wealth has not availed me at all. My power/authority has perished and gone from me.

30-37 *Seize him then tie him up. Then drive him into Jahannah [Hell]. Then admit him into Jahannah [Hell] within seventy cubits of chain! Indeed, he did not believe in Allah, the grand. And he did not encourage for the opportunities for those unemployed so they might earn their living. Therefore, there is no devoted friend for him here on this day. And there is no food but pus which no one will eat except the sinners.-*

Surah Al-Fajr 17–20:

17-20 Certainly not as you think! Indeed, you do not raise the orphan in an honorable way. You do not encourage one another to give opportunities for those unemployed, poor so they might earn their living. Yet, you consume heritage of the world, devouring it! And you love wealth with immense love, stockpiling it!

Surah Al-Ma’un 1–7:

1 Have you seen/have you ever thought about the one who denies the fact that everyone will be recompensed for his deeds, good or evil, in Akhirat [Afterlife]/the one who denies the principles of Allah that regulate the social order? 2,3 He is the one who repulses the orphan and does not encourage on giving opportunities for those poor so they might earn their living.

4-7 Woe to those who are careless, apathetic to their Salah, who fulfill Salah [while they look like they support others financially and spiritually; strive to enlighten the community] for showing off, and forbid that even small kindnesses should reach to a needy!

Surah Luqman 2–5:

2-5 These are the Ayat of that book which contains laws as a guidance to the righteous path and mercy upon those who establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], who give zaqah/tax, and those who certainly believe in Akhirat [Afterlife], who do good deeds –*they are upon a righteous path from their Rabb. And they are the ones who will reach the salvation-*.

It was warned that unless infaq/aid is made from the loved values, Birr/being “righteous person” (position of being a person who can enter heaven) cannot be reached.

Surah Ali-Imran 92:

92 You can not attain the degree of “righteous person” unless you spend from that which you love for the cause of Allah. And whatever you spend, indeed Allah is the One Who knows it best.

In many ayah of the Qur’an, "infaq/aid on the path of Allah" was recommended and ordered and those people who spend on the way of Allah were praised:

Surah Al-Baqara 261–274:

261 Example of those who spend their wealth for the cause of Allah/provide sustenance first for their relatives and then others is like the example of the grain that yields seven spikes, and each spike with a hundred grains. Allah multiplies for whom He wills. And Allah is the One Whose knowledge and mercy is vast and limitless, the One Who knows very well.

262 The reward of those who spend their wealth for the cause of Allah/provide sustenance first for their relatives and then others and do not brag after what they give and do not hurt is with their Rabb. There is no fear upon them and they will not grieve.

263 A word in a way that is acceptable for all and to forgive is better than a sadaqa/service fee to be taken followed by bragging and hurting. Allah is free of need, is the One Who forbears much.

264 O you who have believed! Do not invalidate your sadaqas by bragging and hurting like the one who spends his wealth to show off even though he does not believe in Allah and the last day. His example is like the example of the boulder on which is a dust, then becomes bare when hit by downpour. They can not keep anything from what they have earned. And Allah does not guide the people of infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb.

265 And the example of those who spend their wealth/provide sustenance first for their relatives and then others for the appreciation of Allah and to assure themselves are like the example of a garden in the fertile lands, which receives plenty of rain and yields two fold produce. If not a rain in abundance falls in a garden like this, a drizzle... Allah is the One Who sees best what you do.

266 Would one of you wish to have a garden of date palms and grapevines underneath of which rivers flow in which he has all kinds of produces, but he is afflicted with old age

and has a weak lineage? Then a whirlwind containing fire hits it and that garden burns. Thus Allah makes clear His Ayat so you may give thought.

267O you who have believed! Spend from the pure of what you have earned and what We have brought out for you from the earth for the cause of Allah. Do not attempt to give impure things which you would not take except with closed eyes. And indeed, know that Allah is the One Who is free of need, praised/praiseworthy.

268Satan intimidates you with poverty and commands you immorality. Allah, on the other hand, promises forgiveness and abundant bounty. And Allah is the All Encompassing, the Most Merciful, the One Who knows best.

269Allah gives laws, rules and principles that are set forth to prevent injustice, corruption and chaos to whom He wills. And whoever is given the laws, rules and principles that are set forth to prevent injustice, corruption and chaos, he has really been given much good. None will contemplate except for those who are able to reason.

270And whatever you have spent as consumable or made as commitment, Allah definitely knows it. And there is no helper for those who treat their selves unjustly.

271And if you give sadaqa openly, then it is good; but if you conceal them, give them to the poor, then, this is better for you and it will make some of your sins to be removed. And Allah is aware of that which you do.

272To guide them to the righteous path is not a liability upon you, but only Allah guides whom He wills to the righteous path. And that which you spend from good for the cause of Allah/provide sustenance first for your relatives and then others is only for yourself. And you spend only to seek countenance of Allah. And whatever you spend of good, it will be paid to you fully. And you will not be treated unjustly.

273Let your spending for the cause of Allah be for the poor who are not able to travel through the earth, who devote themselves to the cause of Allah. Because of their modesty, those who do not know think that they are wealthy. –You know them by their signs.– They do not demand from the people with importunity. And whatever you spend of good, know that Allah is indeed the One Who knows it very well.

274And those who always spend their wealth secretly and openly for the cause of Allah; they have their reward with their Rabb. And there will be no fear for them nor will they grieve.

When the qualifications of the owners of taqwa (those who enter under the guardianship of Allah) are listed in the Qur'an, those who perform infaq, which means "those who spent on the path of Allah / those who provide the subsistence money of people, primarily the acquaintances " are listed in the third place after those believing in the unseen, and those who establish Salah [Support financially and spiritually; establish and maintain institutions that enlighten the community].

Surah Al-Baqara 2–4:

2-4This book; about which there is no doubt is a guidance for those who believe in the unseen, the unheard, the unknown places, who establish Salah [establish and maintain the

institutions that support financially and spiritually; enlighten the community], who spend from what We have provided for them for the cause of Allah/provide sustenance first for their relatives and then others, who believe in what has been revealed to you and what was revealed before you, who has entered under the guardianship of Allah –*and they definitely believe in Akhirat [Afterlife]*-.

Surah Ali-Imran 133-135:

133-135And hasten to forgiveness from your Rabb and Jannah [Heaven/Paradise] that is as wide as the heavens/universe and the earth, which is prepared for those who spend for the cause of Allah in prosperity and hardship, restrain their anger, pardon the people, remember Allah and ask forgiveness right away because of their sins when they treat themselves unjustly or commit an immorality, -and who is it who forgives sins other than Allah?-, do not persist intentionally in that evil which they do, have entered under the guardianship of Allah. And Allah likes those who do good deeds.

Infaq/aid was considered an indicator of belief and it was underlined again and again that hypocrites avoid infaq/aid.

Surah Al-Munafiqun 9–11:

9O you who have believed! Do not let your wealth and children divert you from remembering Allah. Whoever does that; it is those who suffer, lose.

10And before death comes to one of you and he says: “My Rabb! Delay me until a close end of the term so I may give sadaqa/public revenue and be among the righteous”, spend from what We have provided for you for the cause of Allah.

11Allah will never delay one who has come to the end of his term. And Allah is aware of what you do.

Surah At-Tawbah 67:

67The hypocrite men and the hypocrite women are from each other; they command the evil, avert from the good and they withhold their hands/are stingy. They abandon Allah so Allah abandons them. Truly, the hypocrites are the ones who have gone astray from the righteous path.

Providing nafaqa starts with the family

The most virtuous and best type of infaq/aid is the expenditures of a person for his/her needy relatives (mother, father, grandfather, grandmother, children and grandchildren, siblings, aunts, uncles..etc). The nafaqa required for a person himself/herself when he/she can afford has the precedence over the aids for others and spending on the way of Allah because continuity by a person of his/her life and fulfillment of his/her infaq duty toward others depends on this.

Surah An-Nisa 34:

34Because Allah has given more to some of you than others and men provide compensation from their wealth, men take care of risky matters of women; they are gentlemen to women. Therefore, righteous women are to obey Allah; are the ones who follow the rules that Allah has set forth, they are guarding against the calamities that have not yet happened to them but may happen because of that which Allah protects. Advice the women to whom you fear of risk of harassment and rape because of their stubbornness and make them travel where they live in peace; within the borders of your lands and impose upon them psychological pressure, warnings. Should they treat you with respect, do not seek other ways against them. Allah is the most sublime, the grand.

Surah An-Nisa 36–38:

36-38And worship Allah and do not associate others with Him. And do good to your parents, relatives, orphans, the poor, neighbors who are relatives, neighbors who are from farther away, companion at your side, stranded travelers, those who have been given under your protection in accordance with the laws. Indeed, Allah does not like those who are arrogant and who brag about themselves; those who are stingy, instruct others stinginess and conceal that which Allah has given to them from His bounty and those who spend their wealth so it may be seen by the people while they do not believe in Allah and Akhirat [Afterlife]. And We have prepared for the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb a humiliating punishment. And to whomever satan is a contemporary/close companion; how an evil companion he is!

Surah Ar-Rum 37, 38:

37Have they not seen that Allah extends provision for whomever He wills and manages it? Indeed, there are evidences/signs in this for a people who will believe.

38Then give the poor who were driven out from their lands, the needy and the travelers their right. This is better for those who desire the countenance of Allah. And they are the ones who maintain their status, succeed.

Surah Al-Baqara 215:

215They ask you what they should spend for the cause of Allah/what they should give for sustenance. Say: “That/sustenance which you give from good/from your wealth; time, knowledge are for your parents, closest people, orphans, the needy and travelers”. And whatever you do of good, indeed Allah is the One Who knows it best

Surah Al-Baqara 270:

270And whatever you have spent as consumable or made as commitment, Allah definitely knows it. And there is no helper for those who treat their selves unjustly.

Surah Al-Baqara 219, 220:

219,220They ask you about that which confuses, intoxicates the mind/causes intoxication of the mind and the games of chance. Say: “In them is great sin yet some

benefits for the people. But in the world and in Akhirat [Afterlife], their sin is greater than their benefits”. And they ask you what they should spend for the cause of Allah. Say: “Spend the excess”. Thus Allah makes clear His Ayat for you so you may give thought. They ask you about the orphans as well. Say: “For them ‘improvement’ is the best. If you mix with them, then they are your brothers. Allah knows the corrupter from the amender. If Allah had willed, He would have put you in difficulty. Surely, Allah is the One Who is the most exalted, the most powerful, the most honorable, the invincible/the subduer, the best law maker, the One Who precludes corruption best/makes incorruptible.

Surah Saba/39:

39 Say: “Surely, my Rabb extends His provision for whomever He wills of His servants and manages for him. And whatever you spend for the cause of Allah/provide sustenance, He will immediately compensate it. And He is the best of providers”.

Surah Al-Anfal 75:

75 And after this, those who have believed and emigrated from their lands and striven with their all strength with you; they are of you now. And those who are relatives, are closer to each other according to the book of Allah. Indeed, Allah is the One Who knows all best.

Amount in Infaq

Surah Al-Baqara 219:

... And they ask you what they should spend for the cause of Allah. Say: “Spend the excess”. Thus Allah makes clear His Ayat for you so you may give thought ...

In infaq/aid, obligatory requirements of a person as in zaqah/tax, are not taken into account (which is presented in details in our article of sadaqa). Our Rabb ordered in Surah Al-Baqara 219 that the surplus to necessities must be given as infaq/aid and praises those people who provide infaq/aid even when in need. Hence, a person must be able spend on the way of Allah even if he/she suffers monetary hardships. Our Rabb qualified the real believers, as the persons who perform infaq/aid, even in hardships:

Surah Ali-Imran 133–136:

133-135 And hasten to forgiveness from your Rabb and Jannah [Heaven/Paradise] that is as wide as the heavens/universe and the earth, which is prepared for those who spend for the cause of Allah in prosperity and hardship, restrain their anger, pardon the people, remember Allah and ask forgiveness right away because of their sins when they treat themselves unjustly or commit an immorality, -and who is it who forgives sins other than Allah?-, do not persist intentionally in that evil which they do, have entered under the guardianship of Allah. And Allah likes those who do good deeds.

136Recompense of these is forgiveness from their Rabb and gardens of Jannah [Heaven/Paradise], underneath of which rivers flow, wherein they will abide eternally. How excellent is the recompense/reward of those who do!

Surah Al-Hashr 9, 10:

9Those who settled in that land and the faith before them love those who have emigrated to them and do not have any necessity in their hearts of what has been given to them. Even though they are in need, they prefer them over themselves. And whoever is protected from the stinginess of his self, it is those who will succeed.

10And those who come after the believers of the era of the Prophet say: “O our Rabb! Forgive us and our brothers who have preceded us in faith, do not put in our hearts hatred for those who have believed! O our Rabb! Surely, You are the One Who shows compassion and mercy, protects, provides easiness, the One Who is the possessor of vast mercy!”.

Failure to perform infaq/aid means seizing Allah's property. These were always reprimanded by our Rabb.

Surah At-Tawbah 34, 35:

34O you who have believed! Surely, many of the rabbis/scholars and priests consume the wealth of the people unjustly and avert them from the path of Allah. And as for those who hoard gold and silver and do not spend them for the cause of Allah/provide sustenance first for their relatives and then others, give them the tidings of a painful punishment immediately!

35On that day, gold and silver that they have been hoarding will be heated in the fire of Jahannah [Hell] and their foreheads, flanks and backs will be seared with them: “This is that which you have hoarded for yourselves. Now taste that which you have been hoarding!”.

Surah Al-Qasas 76–82:

76,77Surely, Korah was among the people of Moses and transgressed against them. We gave him such treasures that its keys would definitely be heavy for a people of a strong men. Once his people said to him: “Do not exult! Allah surely does not like those who exult. And seek the home of Akhirat [Afterlife] through what Allah has given you. And do not forget your share from the world! And do good as Allah has done good to you. And do not desire corruption in the world. Indeed, Allah does not like the corrupters”.

78Korah said: “This wealth has been given to me because of a knowledge that I have”. Did he not know that Allah had manipulated/destroyed of many generations before him those who were greater than him in power, who had more followers, more accumulation than him. – *And these sinners will not be questioned for the sins of the others.* –

79Then Korah came out before his people in ornaments and glory. Those who desired the worldly life said: “If only we had like what was given to Korah! Surely, Korah is the owner of a great fortune”.

80And those who were given knowledge said: “Woe to you! For those who believe and do righteous deeds, the reward that Allah will give is better. And only those who have patience will be granted it”.

81And then We caused the earth to swallow him and his house. There was no company for him to help from among those that are inferior to Allah and he was not of those who were able to defend and save themselves.

82And those who wished to be in his position yesterday overnighted and said: “O, so Allah extends provision for whomever He wills of His servants and restricts it. Had Allah not given us a bounty, He would have caused the earth to swallow us as well. So, the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb will not save themselves”.

Surah Al-Kahf 7, 8, 32- 46:

7Indeed, We made what is on the earth, that which is adornment for it so We may test the people as to which of them will be better in deeds.

8And no doubt that We will make that which is on the earth a barren ground.

32And present to them an example of two men: We gave one of them two vineyards of all kinds of grapes and bordered two vineyards with date palms. And We made between them a field for crops.

33And both gardens produced their crops without any deficiency. And We made a river flow between them.

34And there was another income for the owner of these two vineyards. Therefore he said to his companion while he was talking to him: “I am greater than you in wealth and stronger than you in number of men”.

35,36And this man entered his vineyard while he was treating himself unjustly: “I do not think that this will ever perish. *And I do not think that the Hour will come. And even if I would assume that I was taken to my Rabb, I would certainly find a better consequence than this*”.

37-41And his companion said to him while he was talking to him: “*Do you not believe in the One Who formed you from dust and then a drop of water/liquid and made you a mature human? But as for me; He is my Rabb, Allah. And I do not associate anyone with my Rabb. Why did you not say, when you entered your vineyard: “What Allah wills, happens! There is no authority but Allah!” Although you see me less than you in wealth and children, maybe my Rabb will give me a better one than your vineyard. And He will send a calamity upon yours from the sky so your vineyard becomes a slippery ground. Or the water of your vineyard will be drawn into the ground so you will never be able to seek it*”.

42,43And that man who owned those two vineyards was surrounded/ruined with his wealth. Thereafter, he wringed his hands for the expenses he made to his vineyard. The

garden collapsed upon its trellises and he was saying: *“O woe to me! If only I had not associated anything with my Rabb”*. There was no people to help from among those that are inferior to Allah for that person. And he was not the one who was capable of avenging for himself/helping himself.

44Dominion/help, protection, guidance belong only to Allah Who is the truth. He is the best in rewarding and the best in penalty.

45And you, present to them the example of simple worldly life: That simple worldly life is like a water that We send down from the sky and plants of the earth mingle because of it then it becomes a remnant which wind scatters. And Allah is the One Who makes all things to accept His power.

46Wealth and sons are adornment of the simple worldly life. But, enduring amendatory deeds are better in merit and in hope with your Rabb.

They say property is the essence of life. Those who worship properties do not want to spend very easily. In fact they suffer a lot when earning, saving and maintaining.

It is not difficult for a person who believes that the property belongs to Allah, that it is not something to covet about or set eyes on but an instrument of testing and a temporary ornament, and that the race of multiplying/piling up will turn the world into hell, to perform infaq/aid:

Surah Al-Hijr 88, 89:

88,89Do not covet upon that which We have given to some among them and let them enjoy with it; wealth and fortune. Do not grieve over them either... Lower your wings for the believers. And say: “Surely, I am the one who is the clear warner”.

Surah Ta-Ha 131:

131And do not extend your eyes/covet for the wealth, properties and children that We have given for enjoyment to some couples among them as ornaments of the simple worldly life to test them. And the provision of your Rabb is better and more enduring.

Surah Ali-Imran 14-17:

14Excessive and passionate desire for women, sons, heaped up gold and silver, fine branded horses, cattles bred for their meat and milk and crops has been beautified/made attractive to people. These are the enjoyments of the simple worldly life. And Allah is the One with Whom is the best return.

15-17Say: “Shall I inform you of what is better than this? For those who have entered under the guardianship of Allah; who say, “Our Rabb! Indeed We have believed, then forgive our sins and protect us from the punishment of the Fire!”, who have patience; who resist, who are true, show respect constantly, who spend for the cause of Allah and ask forgiveness at the daybreaks, there will be gardens of Jannah [Heaven/Paradise] underneath of which rivers flow and wherein they will abide eternally, pure spouses and approval from Allah. And Allah is the One Who sees the servants best.

Surah An-Nahl 8:

8And Allah formed horses, mules and donkeys so you may ride them and they may be your assets. And it is He Who forms that which you do not know.

Surah Al-Kahf 7:

7Indeed, We made what is on the earth, that which is adornment for it so We may test the people as to which of them will be better in deeds.

Surah Al-Kahf 28:

28Keep yourself patient with those who invoke to their Rabb continuously, asking for the countenance of their Rabb. Do not turn your stare away from them, desiring adornments of the simple worldly life. And you, do not follow one, heart of whom We have made careless/apathetic from Our remembrance, who follows his vain, transitory desire and whose affair is transgression.

Surah Al-Kahf 46:

46Wealth and sons are adornment of the simple worldly life. But, enduring amendatory deeds are better in merit and in hope with your Rabb.

Surah Al-Hadid 20:

20Know that the simple worldly life is nothing but a game, a passionate distraction, an adornment, boasting to one another, a competition in increase in wealth and children. – *Like an example of a rain; crop that rain causes to grow pleases the farmers, then it dries and then you see it turn to yellow and then it becomes debris.* - And in Akhirat [Afterlife], there will be a severe punishment; forgiveness from Allah and approval. And the simple life in the world is nothing but a material of delusion.

Surah Hud 15, 16:

15Whoever desires simple worldly life and its adornments, We give him herein fully the recompense of what he does. And they will not be deprived therein at all.

16Those are the ones for whom there is nothing but fire in Akhirat [Afterlife]. And what they did and produced will be lost there. And that which they did will definitely be worthless.

Surah Al-Anfal 27, 28:

27,28O you who have believed! Do not betray Allah and the Messenger. And do not intentionally betray your trusts either. And know that your wealth and children are tools of trial; entities that may avert from the religion and there surely is a great reward with Allah.

Surah Saba 37:

37And it is not your wealth and your children that will bring you closer to Us. But whoever believes and does amendatory deeds, it is those for whom will be many times more recompenses for what they did. And they will be safe in their upper mansions.

Surah Al-Munafiqun 9–11:

9O you who have believed! Do not let your wealth and children divert you from remembering Allah. Whoever does that; it is those who suffer, lose.

10And before death comes to one of you and he says: “My Rabb! Delay me until a close end of the term so I may give sadaqa/public revenue and be among the righteous”, spend from what We have provided for you for the cause of Allah.

11Allah will never delay one who has come to the end of his term. And Allah is aware of what you do.

Surah At-Taghabun 14-18:

14O you who have believed! Indeed, among your spouses and children are those who are enemies to you. Therefore, avoid them. And if you pardon them and overlook their mistakes, tolerate and forgive them, know that Allah is the One Who forgives much, shows great mercy.

15Indeed, your wealth and your children are tools of trial that may throw you in the fire. Allah is the One Who has a great reward with Him.

16Therefore, enter under the guardianship of Allah as much as you are able, listen and obey. Spend from your wealth for the cause of Allah for your own good/provide sustenance first to your relatives and then others. And whoever protects himself from the greed of his very self; they are the ones who will be successful.

17,18And if you loan Allah a good loan, He will multiply it for you and forgive you. And Allah is the One Who repays best, forbears much, knows the unseen and the unheard best, the One Who is the most exalted, the almighty, the most honorable, the invincible/the subduer, the best law maker, the One Who precludes corruption best/makes incorruptible.

Surah Ali-Imran 116:

116Wealth and children of the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb will never avail them at all before Allah. And they are the companions of the fire. They will abide there eternally

Surah At-Tawbah 55:

55Therefore, do not let their wealth and children make you envy. Yet Allah intends to punish them in the simple worldly life with these and take their lives while they are infidels; people who consciously deny the divinity of Allah and the fact that He is Rabb.

Surah At-Tawbah 85:

85And do not let their wealth and children impress you. Allah only intends to punish them in the world with these and that their souls should depart hard while they are infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb.

Surah Al-Takathur:

1,2The competition in increase amuses and distracts you until you enter graves.

3,4Certainly not as you think! You will know soon. Again; certainly not as you think! You will know soon.

5,6Certainly not as you think! If you know with an absolute knowledge, you will definitely see the blazing fire. 7After a while, you will see it real as if you are seeing with your eyes.

8Then, that day, you will absolutely be asked about blessings.

FOOTNOTES

1 Lisan al-Arab and Tadj al-Arus

2 Rabb means “The One Who disciplines and educates, One Who guides his creations to a certain target/targets within the frame of a schedule, one who programs and manages the development”. This word, in absolute terms, is used for Allah alone. As to humans, it is used in such forms as “the rabb of the house”, “the rabb of the workplace”, etc. The English term closest to this term in the context of meaning is “boss”. While having a meaning close to rabb, this word does not cover the meaning of rabb entirely as it is used only in the commercial context. For this reason, since we did not have the possibility to explain the term rabb with multiple words, we had to leave it in its original Arabic form. Therefore, our readers should keep the above mentioned definition in their minds.

MARY IN THE QUR'AN

Mary and Prophet Jesus are the very first personalities about whom people stir controversy and argue most. As in the period during which the Qur'an was revealed, the situation was the same, Our Supreme explained the actual fundamental information regarding these two persons and sealed the issue in the Surah Maryam by saying, "He is Jesus [Isa], son of Mary, about whom they have been disputing according to the Truth".¹

This means that the only sturdy information in this topic is available in the Qur'an and it must be deemed that the information given in the Qur'an is satisfactory. Rest must be left to the archaeological developments.

In fact, the age in which Mary and prophets Jesus and Zachariah lived are not known accurately. When the relation of Mary and Prophet Jesus with the Essenes in Qumran is taken into account, and since the information belonging to the years of 500 BC has been neglected, Mary and Prophet Jesus should have lived between the years of BC. 400-200. We provided this topic in our article entitled Prophet Jesus in more details.

We present the issue in the light of the verses in different parts of the Qur'an regarding Mary and Jesus.

As we learn from the Qur'an, Mary and her son Jesus are an Ayat, a sign for humans.

Surah Al-Anbiya 91:

91 And that woman who meticulously guarded her chastity; We informed her with our reliable knowledge. We made her and her son an evidence/a sign for the mankind.

Surah Al-Mu'minun 50:

50 And We made son of Mary and mother of Jesus an evidence/a sign and settled them both on a hill that had water and was suitable for living.

Mary is a personality who sets an example to humanity:

Surah At-Tahrim 12:

12 And Allah has presented the example of Mary, daughter of Imran, who guarded her chastity like a fortress. We informed her but a little with Our Wahy [Revelation].³⁹⁹ And she confirmed and implemented the words and books of her Rabb² and she was of those who show respect constantly.

Meaning of the word MARY

The word "مريم Maryam (Mary)" is a word that is in the form of "مفعل mef'al". It is possible that the word was derived from the verb of "رام rame" which means "departing from a place"³. However, as this noun is mentioned in two places in the Holy Scriptures

as the name of the sister of Prophet Moses, that shows that the word has a Hebrew root as well.⁴

In the New Testament [Bible], this word takes place 53 times as Marim, Maria and Mariamme. Exact meanings of these words are not known clearly. By commentators, regarding the word “Maryam (Mary)” some meanings like “sea drop”, “sea star”, “bound with God”, “person who loves God”, “lady”, “illuminating”, “chubby”, “princes”, “proud”, “beautiful person”, “perfect person” have been suggested.

The word “Maryam (Mary)” is mentioned in the Qur’an for 34 times in the form of a noun and 1 time as pronoun “She”, 35 times in total.

Many of what has been written regarding Mary’s identity and family, and the age she lived in are imaginative and there is no sufficient information and document in the Christian sources either in this regard.

Her family:

While there is no comprehensive information given in the Qur’an about her parents, as understood from the Ayah 35 of the Surah Ali Imran, the name of her father is Imran. **No information regarding whether Imran was dead or alive before Mary was born or about Imran’s occupation was given in the Qur’an and there is no information in the Christian sources either.**

The remarks that the name of Mary’s mother was “Hanna,” that she was the sister-in-law of Prophet Zachariah, the name of Prophet Zachariah’s wife [Mary’s aunt] was “Elizabeth” are not conclusive because as in the Tabari History, such remarks are based on the unproven Christian sources.

Let us follow Mary from the Qur’an.

Surah Ali Imran 33-37:

33,34Indeed, Allah favored Adam, Noah, family of Abraham and family of Imran -being from each other’s lineage- over the people of the time. And Allah is the One Who hears best, knows best.

35When the wife of Imran said: “My Rabb! I surely have devoted what is in my womb for you. Accept it from me, You surely are the One Who hears best, knows best”.

36And when she delivered her, she said: “My Rabb! I have definitely delivered a female; -yet Allah knows better what she has delivered- male is not like female. And surely, I have named her Mary. And indeed, I make her and her descendants seek refuge in You from Iblis”.

37So her Rabb accepted Mary with a beautiful acceptance. And He made her grow as a beautiful plant and made Zachariah a guarantor to Mary that she did not deliver Jesus unlawfully but without a father by the will of Allah. And whenever Zachariah entered upon her/in the private room, he would find a provision with her. Zachariah said: “O Mary! Where is this from?”. Mary said: “From Allah”. Surely, Allah provides for whom He wills without account.

Surah Ali Imran 42-51:

42,43And when the harbinger Ayat said: “O Mary! Surely, Allah has chosen you, made you pure and chosen you above the women of the time. O Mary! Show respect to your Rabb, submit to Him and declare the oneness of Allah with the men who declare the oneness of Allah!”.

44This is what We have revealed to you from the important news of the past which you did not have possibility to perceive. And you were not with them while they were casting their pens as to which of them should be responsible for Mary. And you were not with them when they were disputing.

45,46And when the harbinger Ayat once said: “O Mary! Allah gives you the good tidings of a word from Him. His name will be Jesus the Messiah, son of Mary. He will be honorable in the world and in Akhirat [Afterlife]. And he will be among those who have been brought close and the righteous. He will speak with the people as an adult and in a higher position. 48And Allah will teach him the book, the laws, rules and principles that are set forth to prevent injustice, corruption and chaos and the Bible and the Torah.

49-51And He will make him a messenger to Israelites to say, *‘The truth is that I have brought/come to you with an evidence/a sign from your Rabb; surely, I design for you a clay; mud; ceramic object; thurible (censer) that resembles a bird. Then I blow into it; form an aerosol so, by permission of Allah, all that which causes illness will become a bird/fly away. I remove the blindness which is not from birth, poisoning of snake, scorpion and lizard/harmful plants in the vineyards, gardens and farms by permission/knowledge of Allah and I revive the social dead by permission of Allah. I inform you about your food that you will eat and store in your houses; save to eat later. – If you are the ones who believe, there is definitely an evidence/a sign in this for you.- I confirm the contents of Torah only which is contained in the Bible as well. I will make lawful a part of that which has been forbidden to you. I have brought to you an evidence/a sign from your Rabb. Now enter under the guardianship of Allah and follow me. Surely, Allah is my Rabb and your Rabb. Therefore, worship Him! This is the righteous path’*”.

47Mary said: “My Rabb! How will I have a child when no human has ever touched me? Allah said: “Thus it is! Allah forms what He wills; when He decrees about a matter, He only says to it “Be!” and it immediately is”.

As understood from the expression of Imran’s wife in Qur’an’s this passage, “My Rabb! I have definitely delivered a female; -yet Allah knows better what she has delivered- male is not like female.” that Mary was born as the child of a devout family who expected a son, who preferred a son to a girl, and who discriminated male and female children. If we take the devoutness of the family and their devotion of their child to be born to serve to God and the place of woman in today’s Jews based on Holy Scriptures, into account, we may think that the reason for preferring a son to a daughter is

that the girls were not provided with the opportunity to serve to the religion in the period of those days.

Mary's gender

As we will provide in details below, we think that Mary was created in hermaphroditic⁵ nature as follows:

In this passage in the Surah Ali Imran, wording of Our Rabb, “-yet Allah knows better what she has delivered-” is the notification that Mary is in fact not a girl.

Also in this passage, when Our Rabb said, “**So her Rabb accepted Mary with a beautiful acceptance. And He made her grow as a beautiful plant**”. He qualified Mary as a plant (She was not likened to a plant). It makes one think that Mary bears the features of a plant rather than a normal person. Having a plant feature for a person is not contrary to the rules of creation of Our Rabb because one of the stages of the creation is the stage of being a plant:

Surah Nuh (Noah): 17

17And Allah made you grow from the earth as a plant.

When the fact that Mary became pregnant subsequently without a male is taken into account, in the qualification of a plant, the probability is exhibited that she was in a “hermaphroditic” nature as shown in many of the plants with flowers; that is to say, she had both female and male reproductive organs.

Also in the verse, from the expressions, “*And you were not with them while they were casting their pens as to which of them should be responsible for Mary. And you were not with them when they were disputing*” and “*He made Zachariah a guarantor to Mary*” it is understood that there became problems in the delivery of Mary to the chapel, that they dealt with the situation by drawing lot, and that, finally, Zachariah became guarantor of Mary in the chapel.

Also in this passage, the exclusiveness specified in the expression, “**He has chosen you above the women of the time**” states not Mary's superiority to other women because of her skills but her biological difference and excess, and the fact that she was not in the same build as the other women.

Also in this passage, from the expression, “And when the harbinger Ayat said: “O Mary! Surely, Allah has chosen you, made you pure and chosen you above the women of the time. O Mary! Show respect to your Rabb, submit to Him and declare the oneness of Allah with the men who declare the oneness of Allah!”. It is understood that Mary took the task of the males among men and that she carried it out. Use of *er-Rakiin* in the verse as masculine, is not probably for the mere sake of rhyme.

In the Ayah 91 of the Surah Al-Anbiya, the pronouns pointing out Mary are “**ehsanet, ferceha, fiyha, cealnaha, ibneha**” taking place as muennas [feminine] and one of the pronouns and an adverb in the Ayah 12 of the Surah At-Tahrim of “fiyhi, kanitiyn”

muzekkar [masculine], other is “elleti, ehsanat, ferceha, saddegat, rabbiha, kanet” being muennas [feminine].

As it will be seen below, in the Surah Maryam, it was stated while starting the Mary passage on the Ayah 16 that, “When she left her family/relatives and fled to a place in the east”. According to the above verses, Mary left her family and her acquaintances and went to a region in the east alone. There is no information regarding the age of Mary in that period and the reason of her for leaving her family. The ascriptions for Mary’s leaving of her family such as “She was shy as she was subject to menstruation” or “Her pregnancy was her excuse for leaving” are nothing more than subverting the original meaning of the verse. According to our opinion, Mary has problems and she distanced herself from her acquaintances due to her problems; as follows:

The word “إنتباز” intibaz” expressed within the Ayah means “to throw something in hand forward or backward, to depart alone, to go far away, and to discharge”⁶. Hence, someone’s taking a seat at a corner which is far from humans is expressed with the word of “intebeze”. Therefore, the commentaries regarding to this that she took seclusion in the east part of her house or in the eastern corner of the chapel are contrary to the meaning of the word and the spirit of the verse. According to the meaning of the word, Mary detached from her close environment and went away departing from them. In short, Mary is a girl who escapes from home.

This condition is also understood from the expression in the verse 17 that “Then, she secluded herself from her family/relatives” because this expression means that she put a distance with her family and cut off the contact from them, not that she drew a curtain in between. An example of this is seen in the expression given in the Ayah 32 of the Surah Sad, “I love the love of wealth, property, benefits for the remembrance of my Rabb”. –*At the end, they went behind the curtain.-*”

The fact that Mary is in hermaphroditic nature also explains the reason that she left her family to live in somewhere else. So, Mary, as can be done by every person with problems, left her home with the psychological inconvenience caused by the difference in her body.

In addition, Mary's expression that “No human has ever touched me” is also an expression that is suitable for her hermaphroditic nature because Mary did not say “**No man has touched me**” but rather she used an expression that can be used for both men and women.

No information is provided in the Qur’an regarding Mary’s life between her birth and abandoning of her family. The information given in the verses that are our subject matter is the information belonging to Mary’s adult age.

Blowing of spirit into Mary

Surah Al-Anbiya 91:

91And that woman who meticulously guarded her chastity; We informed her with our reliable knowledge. We made her and her son an evidence/a sign for the mankind.

Surah At-Tahrim 12:

12And Allah has presented the example of Mary, daughter of Imran, who guarded her chastity like a fortress. We informed her but a little with Our Wahy [Revelation]. And she confirmed and implemented the words and books of her Rabb and she was of those who show respect constantly.

Surah An-Nisa 171:

171O People of the Book! Do not transgress in your religion. And do not say about Allah that which is not true. Jesus the Messiah, son of Mary, is only a messenger of Allah and His word directed/bestowed to Mary and a soul from Him; he was a person born by revelation [Wahy]. Then, believe in Allah and His messengers. And do not say, "Three". Desist; it is better for you. Allah is the One and Only God. Purified is He from that there should be a child for Him. That which is in the heavens/universe and on the earth belongs only to Him. Allah is sufficient as the "One Who arranges all creatures pursuant to a schedule and implements this schedule by supporting, maintaining it".

The expression of **blowing a spirit** mentioned in the first two verses given above are explained in the Ayah 171 of the Surah An-Nisa by the word of **القا** - **ilka** = **leaving, transporting**. The expression of **Blowing a Spirit** means "*Informing with little knowledge*." The spirit that is specified to have been blown to Mary is not a physical blow to her womb in order for her to get pregnant but the divine messages sent through Prophet Zachariah. The content of these messages takes place in the Surat Maryam and Ali Imran as follows:

Surah Maryam 16-21:

16Mention Mary in the Book! When she left her family/relatives and fled to a place in the east.

17Then, she secluded herself from her family/relatives and We sent her our soul/divine message¹³⁴ and the messenger who brought our soul/divine message to her gave her an example of a perfect human being.

18Mary said: "I seek refuge in Rahman [Allah; the One Who shows great mercy on the earth to all living beings that He created] from you. If you are a person who has entered under the guardianship of Allah/if you are takiy...".

19The messenger/Zachariah said: "I am only the messenger of your Rabb to bestow you a pure boy".

20Mary said: "How can I have a boy? No human has ever touched me. And I am not an outlaw/unchaste person".

21The messenger said: "Thus will it be! Your Rabb said: 'It is easy for me to bestow a child without a father. And We will make him an evidence/a sign and a mercy to the people from Us'. And thus it was a matter decreed.

Surah Ali Imran 42-51:

42,43And when the harbinger Ayat said: “O Mary! Surely, Allah has chosen you, made you pure and chosen you above the women of the time. O Mary! Show respect to your Rabb, submit to Him and declare the oneness of Allah with the men who declare the oneness of Allah!”.

44This is what We have revealed to you from the important news of the past which you did not have possibility to perceive. And you were not with them while they were casting their pens as to which of them should be responsible for Mary. And you were not with them when they were disputing.

45,46And when the harbinger Ayat once said: “O Mary! Allah gives you the good tidings of a word from Him. His name will be Jesus the Messiah, son of Mary. He will be honorable in the world and in Akhirat [Afterlife]. And he will be among those who have been brought close and the righteous. He will speak with the people as an adult and in a higher position. 48And Allah will teach him the book, the laws, rules and principles that are set forth to prevent injustice, corruption and chaos and the Bible and the Torah.

49-51And He will make him a messenger to Israelites to say, *‘The truth is that I have brought/come to you with an evidence/a sign from your Rabb; surely, I design for you a clay; mud; ceramic object; thurible (censer) that resembles a bird. Then I blow into it; form an aerosol so, by permission of Allah, all that which causes illness will become a bird/fly away. I remove the blindness which is not from birth, poisoning of snake, scorpion and lizard/harmful plants in the vineyards, gardens and farms by permission/knowledge of Allah and I revive the social dead by permission of Allah. I inform you about your food that you will eat and store in your houses; save to eat later. – If you are the ones who believe, there is definitely an evidence/a sign in this for you.- I confirm the contents of Torah only which is contained in the Bible as well. I will make lawful a part of that which has been forbidden to you. I have brought to you an evidence/a sign from your Rabb. Now enter under the guardianship of Allah and follow me. Surely, Allah is my Rabb and your Rabb. Therefore, worship Him! This is the righteous path’*”.

Christians allege that Mary became pregnant to Jesus when she was thirteen, that Jesus stayed in this world for thirtytwo years and a few days until He was ascended to heavens [!] and that Mary lived for six more years until Jesus was ascended. Accordingly, this means that Mary passed away in her fifties.⁷

Mary’s delivery of Jesus

We follow this subject from the Quran’s Surah Maryam:

Surah Maryam 16-34:

16Mention Mary in the Book! When she left her family/relatives and fled to a place in the east.

17Then, she secluded herself from her family/relatives and We sent her our soul/divine message¹³⁴ and the messenger who brought our soul/divine message to her gave her an example of a perfect human being.

18Mary said: “I seek refuge in Rahman [Allah; the One Who shows great mercy on the earth to all living beings that He created] from you. If you are a person who has entered under the guardianship of Allah/if you are takiy...”.

19The messenger/Zachariah said: “I am only the messenger of your Rabb to bestow you a pure boy”.

20Mary said: “How can I have a boy? No human has ever touched me. And I am not an outlaw/unchaste person”.

21The messenger said: “Thus will it be! Your Rabb said: ‘It is easy for me to bestow a child without a father. And We will make him an evidence/a sign and a mercy to the people from Us’. And thus it was a matter decreed.

22Then Mary conceived the boy. And then she fled to a faraway place with him.

23Then labor pains forced her to lean on a date tree trunk. She said: “I wish I had died before this and had become a person who was forgotten completely”.

24-26Then the one who is below her; Zachariah called her: “Do not grieve, Your Rabb made a water stream beneath you. Shake the date trunk towards yourself so that ripe, fresh dates will fall upon you. Then eat and drink, and be glad. And if you see anyone from among humans, say: “I have vowed a fast for Rahman [Allah; the One Who shows great mercy on the earth to all living beings that He created], so I will not speak with anyone today”.

27,28Thereafter, Mary carried her boy to her people. Her people said: “O Mary! Truly, you have done a thing unseen. O sister of Aaron! Your father was not a bad person and your mother was not an outlaw/unchaste person”.

29Then Mary pointed to him; the one who was below her during the childbirth; Zachariah, and asked him to explain the situation. Zachariah guaranteed that Mary had given birth to the child without committing unlawful sexual intercourse and asked them to raise the child at the temple. They said: “How can we, chiefs of our people, speak to a Sabian; the one who has abandoned our religion/How do chiefs speak to a Sabian; the one who has abandoned our religion?”.

34This is Jesus [Isa], son of Mary, about whom they have been disputing according to the word of truth, and who says: “*30Surely, I am the servant of Allah. He has given me the book and made me a prophet. 31He has rendered me blessed wherever I am. He has given me Salah [supporting financially and spiritually; striving to enlighten the community] and zaqah/tax as a liability as long as I live. 32And He has made me kind to my mother. And He has not made me a tyrant, an unhappy one. 33And Salam [health, peace, happiness...] be upon me, on the day I was born, on the day I will die, and on the day I will be resurrected again as alive. 36And indeed, Allah is my Rabb, and He is your Rabb as well. So, worship Him, this is the straight path*”.

We are analyzing some points in the Surah Maryam, in this passage that includes Mary as a subject:

SOUL THAT WAS SENT TO MARY

In the verse 17 of Surah Maryam, it is stated, “We sent her our soul/divine message and the messenger who brought our soul/divine message to her gave her an example of a perfect human being.”

As we stated in various parts of our work entitled Tebyinu’l Qur’an [Manifestation of the Qur’an] the word of “soul” was always used in the Qur’an as “revelation, divine knowledge”. The expression of “Blowing a spirit” means “informing with little knowledge”. Accordingly, Allah’s sending her His Soul to Mary means that she was sent some knowledge through His messenger of Zachariah to Mary.

What is meant in this verse with the words “We sent our Soul” is informing Mary, which was expressed in another verse with “We blew our spirit”. In summary, Prophet Zachariah, who was assigned to transmit the divine information previously provided to Him to Mary and did His duty by the way of telling Mary that she could deliver a child without needing a man and shown baby John as a proof of this information. The angels specified in the verses 42 and 43 of the Surah Ali Imran are the verses sent to Mary through Prophet Zachariah.

Therefore the expression, “We sent her our soul”, in the verse 17 means, that “Mary was subject to some divine information”. However, this information was not directly revealed to Mary but sent through a messenger. This messenger is Prophet Zachariah who lived in that period.

The “Perfectly built human being” that the messenger showed Mary as an example is Prophet John who was a newborn at that time because Prophet John was delivered to the world by His sterile mother thanks to this information provided to Prophet Zachariah by giving health back to her.

TEMESSUL (AFFINITY) مثل

In the original of the Ayah 17 of the Surah Maryam, the expression of “fetemessele leha besheren saviyyen” is of notice. This expression has been translated by the traditionalists as “He showed Himself as a perfect human; Gabriel shown to Mary as a perfect human”. We are presenting the true meaning of this expression in its actual form:

Actual meaning of the word of “تمثل Temessul ” means “exempling”. However, the word was used with a second and third meaning as “disguising into a human”.⁸ Those who conduct studies about the Qur’an usually preferred the distant meaning of this word instead of the actual one. In this sense, there have been the opinions that Gabriel came to Mary as a messenger and showed himself to Mary in the form of a lad in order to prevent her from being afraid.

We are thinking that the word of “temessul” must be translated with its actual meaning. Evaluation of the word here with its actual meaning is harmonious with this expression of the Bible stated below:

Even Elizabeth your relative is going to have a child in her old age, and she who was said to be unable to conceive is in her sixth month. (Luke; 1/36)

Surah Maryam 19:

19The messenger/Zachariah said: “I am only the messenger of your Rabb to bestow you a pure boy”.

The messenger who brought the information and messages sent by Allah to Mary provides the objective of the information He brought by saying Mary will be a mother of zekiy [purely clean] lad thanks to this divine information.

Surah Maryam 22:

22Then Mary conceived the boy. And then she fled to a faraway place with him.

This verse provides that Mary was convinced, became pregnant thanks to the information brought by the messenger and then went to a place that was far from the place she then lived. According to some historical sources, this place is the province called Bayt al-Lahm [Bethlehem].

The reason of Mary’s second removal can be explained with the fact that “hiding her condition”. While this issue is not mentioned in the Qur’an expressly, the word of “intibaz” in the verse and that what is specified in the Ayah 23 that Mary complains as “She said: “I wish I had died before this and had become a person who was forgotten completely” demonstrates this explanation.

There are many sayings that when Mary was pregnant, she was 13; her pregnancy took 9 months for some people or 8 months, 7 months, 6 months or even 3 hours or 1 hour for some others, which were baseless and far from seriousness.

Surah Maryam 23:

23Then labor pains forced her to lean on a date tree trunk. She said: “I wish I had died before this and had become a person who was forgotten completely”.

In this verse, it is expressed that Mary reached the end of her pregnancy and her delivery comes closer. Suffering the pain of pregnancy under a date tree, Mary is both exhausted and feeling herself desperate and lonely. Her words, “I wish I had died before this and had become a person who was forgotten completely” show the severity of the concerned state she is in. These words are not the words of a woman who suffers the pain of delivering a child but the expressions that reflect the sadness and remorse of a woman who thinks of how she could hide her child she delivered in the manner that she could not explain. Because, no pregnant woman gets sad and becomes regretful because of the pains that she has during the delivery of the baby.

In the passage consisting of the Ayat 24 and 26 of the Surah Maryam, from the expression of “Shake the date trunk towards yourself so that ripe, fresh dates will fall

upon you” we see that in the season in which Prophet Jesus was born, the dates were ripe. The expression of “Rutab” in the original of the verse is the stage of the dates between the months of July and August. In this case Prophet Jesus was born in the middle of summer, not in December or January.

Surah Maryam 29 and 34:

29Then Mary pointed to him; the one who was below her during the childbirth; Zachariah, and asked him to explain the situation. Zachariah guaranteed that Mary had given birth to the child without committing unlawful sexual intercourse and asked them to raise the child at the temple. They said: “How can we, chiefs of our people, speak to a Sabian; the one who has abandoned our religion/How do chiefs speak to a Sabian; the one who has abandoned our religion?”.

34This is Jesus [Isa], son of Mary, about whom they have been disputing according to the word of truth, and who says: “30*Surely, I am the servant of Allah. He has given me the book and made me a prophet. 31He has rendered me blessed wherever I am. He has given me Salah [supporting financially and spiritually; striving to enlighten the community] and zaqah/tax as a liability as long as I live. 32And He has made me kind to my mother. And He has not made me a tyrant, an unhappy one. 33And Salam [health, peace, happiness...] be upon me, on the day I was born, on the day I will die, and on the day I will be resurrected again as alive. 36And indeed, Allah is my Rabb, and He is your Rabb as well. So, worship Him, this is the straight path*”.

Mary obeyed the advice of the Messenger and fasted and did not answer to the members of the tribe despite their sad accusations. In addition to her silence, she appointed Prophet Zachariah who knew the events and who was close to her during her delivery to provide them answers. Zachariah probably told all the events to the society and convinced them as conservative Jewish society did not stone to death Mary. Otherwise, this was inevitable.

Subsequent to this event, there is no detail regarding Mary and what she did or in which places she lived. However, in Surah al-Muminun 50 we provided above, it is said, “*And We made son of Mary and mother of Jesus an evidence/a sign and settled them both on a hill that had water and was suitable for living*” that shows that Mary left Palestine and went elsewhere to a hill with water, which was suitable for settlement together with her son. Also in the verses of the Qur’an, it is stated that it was notified to His mother Mary before Jesus was born that He would be an eye diseases physician and food protection expert, then it is expected that Mary must go somewhere that provides education in these subjects. Hence, as we learn that Prophet Jesus was raised as a person who was an expert in the skin diseases, eye diseases, and food drying and storage, the place where Mary and Jesus went to is QUMRAN. Jesus was trained there at the ALEXANDRIA school. And when He became a physician and a food expert, Allah sent Him to Israelites who suffered poverty and fought against eye diseases, as a messenger. ⁹

When Mary's different nature in terms of gender is taken into account, the possibility of getting married and delivering other child than Jesus may not be in question. In terms of her activities, we believe that she carried out the task Our Rabb gave her through Prophet Zachariah until her son became prophet is expressed in Surah Ali Imran 42-43 as *"O Mary! Surely, Allah has chosen you, made you pure and chosen you above the women of the time. O Mary! Show respect to your Rabb, submit to Him and declare the oneness of Allah with the men who declare the oneness of Allah!"* as required.

Mary was a happy woman who learned the gender of her son and her mission with the messages sent by Allah through Prophet Zachariah before she gave birth to him.

Surah Ali Imran 45-51:

45,46And when the harbinger Ayat once said: "O Mary! Allah gives you the good tidings of a word from Him. His name will be Jesus the Messiah, son of Mary. He will be honorable in the world and in Akhirat [Afterlife]. And he will be among those who have been brought close and the righteous. He will speak with the people as an adult and in a higher position. 48And Allah will teach him the book, the laws, rules and principles that are set forth to prevent injustice, corruption and chaos and the Bible and the Torah.

49-51And He will make him a messenger to Israelites to say, *'The truth is that I have brought/come to you with an evidence/a sign from your Rabb; surely, I design for you a clay; mud; ceramic object; thurible (censer) that resembles a bird. Then I blow into it; form an aerosol so, by permission of Allah, all that which causes illness will become a bird/fly away. I remove the blindness which is not from birth, poisoning of snake, scorpion and lizard/harmful plants in the vineyards, gardens and farms by permission/knowledge of Allah and I revive the social dead by permission of Allah. I inform you about your food that you will eat and store in your houses; save to eat later. – If you are the ones who believe, there is definitely an evidence/a sign in this for you.- I confirm the contents of Torah only which is contained in the Bible as well. I will make lawful a part of that which has been forbidden to you. I have brought to you an evidence/a sign from your Rabb. Now enter under the guardianship of Allah and follow me. Surely, Allah is my Rabb and your Rabb. Therefore, worship Him! This is the righteous path'*".

FOOTNOTES

1 Surah Mary 34

2 Rabb means “The One Who disciplines and educates, One Who guides his creations to a certain target/targets within the frame of a schedule, one who programs and manages the development”. This word, in absolute terms, is used for Allah alone. As to humans, it is used in such forms as “the rabb of the house”, “the rabb of the workplace”, etc. The English term closest to this term in the context of meaning is “boss”. While having a meaning close to rabb, this word does not cover the meaning of rabb entirely as it is used only in the commercial context. For this reason, since we did not have the possibility to explain the term rabb with multiple words, we had to leave it in its original Arabic form. Therefore, our readers should keep the above mentioned definition in their minds.

3 Lisan-al Arab v:4, p.325. “rym”

4 Exodus: 15/20 and Numbers: 26/59

5 Known as bisexuality or hermaphrodite. Presence of male and female reproductive organs in the same individual. In majority of the plants with flowers hermaphrodite nature is seen. [73–41]Ana Britannica; c:11, s:313)

Pseudohermaphroditism: ... In the female type pseudohermaphroditism , despite the presence of the testicles, secondary sexual features and external reproductive organs are similar to those of the male. Generally, in the adolescence period, secondary sexual features specific to woman also develop. ... In the male-type secondary sexual features, male-type pseudohermaphroditism, even if the testicles are present, secondary sexual features and external reproductive organs are similar to those of the female. In this case, the testosterone hormone secreted by the testicles in the fetus was unable to realize the required changes in the body for an unknown reason. In the most frequently encountered type, the external reproductive organs are completely in the form of female reproductive organs; in the adolescence period, female-specific secondary sexual features appear. However, the testicles and gamete chromosomes show that the person is a male. This type of disorder is diagnosed with the fact that in the child generally thought to be a girl, the menstruation period does not start even if she started her adolescence period. As the tissues in the body do not respond to the gamete hormones or respond them very little, and as the external reproductive organs resemble those own the female, this child is raised as a girl.

6 Lisan-al Arab; v.8, p.429. “nbz”

7 Kurtubi; About Surah Mary16

8 Lisan-al Arab; v.8, p.200, 201.”temessul”

9 The ruins of Qumran known as Kirbet Qumran are present in today's Palestine's Western Bank region. Situated to the northwest of the Dead Sea, to 13 km south of Eriha's (Jericho) and approximately 40 km east of Jerusalem.

Qumran (ruins) is on a high hill overlooking the dead sea. By the side of the ruins, (to the west) the river of Qumran runs. Qumran River is a tributary of the Kidron River that comes from Jerusalem and flows into the Dead Sea.

Essenes used the water holding it with the dam on the Qumran River and carrying it to their sites through canals. Also thanks to the canals, they were able to irrigate the other orchards like vineyards and date farms in the Ein Feshkha (Einot Tzukim) region to the east of Qumran.

(Ein Feshkha is the plain area to the south of Qumran, between the Dead Sea and high hills; it is a coast)

11 caves where the Qumran manuscripts were found are dispersed along the site.)

PROPHET JESUS IN THE QUR'AN

In our essay entitled “Mary in the Qur'an” we explained Mary's birth, her hermaphroditic nature, her delivery of Jesus as a sign of Allah despite this fact, giving of the good tidings that Jesus will be a prophet and her departure from Palestine and settlement in Qumran, based on the Qur'an. Here, we will analyze the corrections on the wrong beliefs regarding Prophet Jesus stated in the Qur'an.

Prophet Jesus is a person who, like his mother, was subject to many lies and slanders. With the effect of these lies and slanders, Christians were divided into many schisms and sects among themselves.

What does “Jesus (Īsa)” mean?

According to the Qur'an, prior to pregnancy of Mary, she was informed by the messages sent through messenger Zachariah that she would be pregnant as a sign of Allah, that the child she would deliver will be a male, and that he will be called “Mary's son “Jesus Messiah.”

Surah Ali Imran 45,46,48:

45,46And when the harbinger Ayat once said: “O Mary! Allah gives you the good tidings of a word from Him. His name will be Jesus the Messiah, son of Mary. He will be honorable in the world and in Akhirat [Afterlife]. And he will be among those who have been brought close and the righteous. He will speak with the people as an adult and in a higher position. 48And Allah will teach him the book, the laws, rules and principles that are set forth to prevent injustice, corruption and chaos and the Bible and the Torah.

According to the Christian sources, in the Luke, Matthew and Barnabas Gospels, information regarding this issue, although short, is given:

“... 29 Mary was greatly troubled at his words and wondered what kind of greeting this might be.. 30 But the angel said to her, "Do not be afraid, Mary; you have found favor with God.31 You will conceive and give birth to a son, and *you are to call him Jesus*.32 He will be great and *will be called the Son of the Most High*. The Lord God will give him the throne of his father David. 33and he will reign over Jacob's descendants forever; his kingdom will never end.". (Luke/1; 29–35)

21 On the eighth day, when it was time to circumcise the child, he was named Jesus, the name the angel had given him before he was conceived. (Luke/2; 21)

18 This is how the birth of Jesus the Messiah came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit.

19 Because Joseph her husband was faithful to the law, and yet did not want to expose her to public disgrace, he had in mind to divorce her quietly. 20 But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. 21 She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins."

22-23 All this took place to fulfill what the Lord had said through the prophet: "The virgin will conceive and give birth to a son, and they will call him Immanuel" (which means "God with us"). (Matthew/1; 18--23)

In the Barnabas Bible, everything narrated in the Luke and Matthew Bibles are stated.

As specified in the sources like Lisan-al Arab and Taj-al Arus, some of the experts of the Arabic language say that the meaning of the word of "Isa" (Jesus) might have come from the word of "ayes" or "avs" that means "politics" and some others assert that it might have come from "e'yese" that expresses the "dried form of agricultural products." Grandmasters like Saybavaih, Gevheri, and Zejjac, say that this word has no conjugation and it is then Hebrew or Assyrian. Leys asserts that it was derived from Eysua, which is the truth about it.

As the Assyrian and Hebrew versions of the books that are used as the Bible are not available, all the researchers of the world; either Muslim or Christian; are unable to know the exact origin and the meaning of the word of "Jesus".

In the books written in Greek, "Jesus" takes place in the form of 'IESOUS IHΣΟΥΣ.' This word was borrowed in English as 'JESUS'. At the same time, it is not difficult to guess that this word is closely related with ZEUS, the head of the gods of Olympus. In the Holy Scriptures today, the words of Hosea, Hoshea, **Jehoshuah (Jehoshua)**, Jeshua, Jeshuah, Joshua, Osea, and Oshea which can be the synonym of the noun in question, take place. And these words mean the Rabb saves; God's saving".

According to our opinion, "Jesus" specified in the Bible whose original was lost, was in the form of "**Jehoshuah**" in Hebrew and then came to be uttered as "IESOUS IHΣΟΥΣ" as in Greek. In the Bible translations, it is said that "Jesus is the abbreviation of Yeoshua, which means God saves.

The name of "IESOUS IHΣΟΥΣ" in the Christian world was coined and localized by the Arabs as "IYSA". The Turks generally pronounce it as "Isa" and "Ese". Such changes among the languages are fairly normal.

We know from the documents and contradictions at hand that in the documents and in their translations belonging to the Israelites, there have been many alterations.

We have the opinion accordingly that the actual meaning of the name given to Prophet "Jesus" in Hebrew (we do not know the exact original of the word) is the "Savior sent by God."

When did Prophet Jesus live?

The Christians do not have an exact information regarding the age in which Prophet Jesus lived and his date of nativity. According to some of them, Jesus was born during a census conducted in the year of AD 6. According to Luke, the birth took place in the period of Herod who died in BC. 4. According to some scholars, this date is 19 April while 20 May according to some others. Generally, eastern churches believed it to be 6th of January and the western churches to be 25th of December. According to some others, Jesus was born in “0.” For this reason, they start the calendar with his nativity. In the bibles of Matthew and Luke, it is written that Jesus was born in Bethlehem. In Mark, it is written that he is from Nazareth.

According to some people who pay attention to these incongruities in the Christian sources, someone called Jesus has never existed. If we consider the statements in the Qur’an that Prophet Jesus was a healer of eye diseases and teacher of cereal protection; we think we can have accurate knowledge regarding where Jesus lived. When we scrutinized the subject matter of Mary, we learned that our Rabb¹ placed Mary and her son Jesus in Qumran region from Surah Al-Mu’minun Ayah 50. This means that Prophet Jesus spent the years between his nativity and his proclamation of an messenger –those who examined the issue on the Qur’an know well that this period took about 40 years – in Qumran and studied medicine and food protection there.

According to the historical documents, the years during which the education of healing and nutrition stood out are the years of BC 200-400.

In addition, in the chronicles in the Holy Scriptures, this period between BC. 400 - 0 was always skipped, as if nothing significant took place in that period. The things that were experienced in four hundred years were concealed and no information regarding on persons, events, and places were given. We think that Jesus lived in this concealed period.

We learned from the Qur’an (Surah Mary 25) that Mother Mary delivered Jesus in a period during which dates became ripe.

In the Qur’an, the information regarding Mary and Prophet Jesus reflects the Jewish and Christian beliefs that appeared in the period between nativity of Prophet Jesus and descent of the Qur’an. However, since the time of the descent of the Qur’an, Christians and Jews were divided into sects and dispositions just like the Muslims’ separation into hundreds of sects and thousands of dispositions and each schism exhibited different belief and lifestyle. According to our opinion, the messages and divine principles given in the Qur’an must be delivered not only to Muslims but also to the Companions of the Book so wrong beliefs and lifestyles will be excluded from the life of the people among the Muslims and Companions of the Book. Such studies to be conducted by the Qur’an’s scholars have a potential for the humanity to know the right direction.

In the period in which the Qur’an descended, there were three groups with different beliefs among the Christians:

- Those who said, “Jesus is son of Allah”
- Those who said, “Jesus is Allah himself” and
- Those who said, “Allah is the third of the trinity”.

But today, there are thousands of small groups in the Christians in addition to the big ones like Catholic, Protestants, Orthodox, Jesus Christ's Last Apostles; Mormons, Jehovah's Witnesses etc. (in Christianity, sects are named according to their churches).

Our Rabb rejects these deviated beliefs in the Qur'an and revealed the truth:

1. Surah Al-Ma'idah 72-78:

72Surely, those who say: "Allah is the Messiah, son of Mary" have certainly become infidels; the ones who consciously deny the divinity of Allah and the fact that He is Rabb. Yet the Messiah said: "O Israelites! Worship Allah, my Rabb and your Rabb. Surely, whoever associates others with Allah, Allah will definitely make Jannah [Heaven/Paradise] haram/forbidden to him and his abode will be the Fire. And there will be no one from helpers for those who do wrong; act against their own good by associating others with Allah, by disbelieving".

73Indeed, those who say: "Allah is the third of the three" have certainly become infidels; the ones who consciously deny the divinity of Allah and the fact that He is Rabb. Yet there is no god but the one God. If they do not desist from what they say, a painful punishment will definitely touch the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb from among them.

74Do they still not repent to Allah and ask forgiveness of Him? Allah is the One Who forgives much, shows great mercy.

75The Messiah, son of Mary, is only a messenger. Messengers had passed on before him as well. And his mother is a truthful woman. They both used to eat food. Look how We make the Ayat clear to them. Then look again how they are deluded!

76Say: "Do you worship that which possesses no power to harm and benefit you from among those that are inferior to Allah? But Allah is the One Who hears very well, knows very well".

77Say: "O People of the Book! Do not transgress in your religion beyond the truth. And do not follow the desires of a people who have gone astray, who have led many others astray and who have gone astray from the soundness of the righteous path".

78Those infidels from among Israelites; those who consciously deny the divinity of Allah and the fact that He is Rabb were cursed by the tongue of David and Jesus, son of Mary. This is because they disobeyed and transgressed.

2. Surah Ali Imran 59- 63:

59Say: "O People of the Book! Do you dislike us because we believe only in Allah, what has been revealed to us and before us and most of you are the ones who have gone astray from the righteous path?"

60Say: "Will I inform you of what is worse than that as recompense in the sight of Allah? Whomever Allah cursed and with whomever he was not pleased; from whomever He made apes, swine and worship taghut, those are worse in position and further astray from the sound path".

61And when they came to you, they said: “We have believed”. But they entered with disbelief; conscious denial of the divinity of Allah and the fact that He is Rabb and they surely left with disbelief. And Allah is the One Who knows best what they were hiding.

62You see many of them race in committing sin, in animosity and consuming haram/forbidden. How evil is that which they do!

63Why did those who devoted themselves to Allah and religious scholars not forbid them from saying what is sin and consuming what is haram/forbidden? How evil is that which they do!

In these verses, the debate is ended with the Companions of the Book, particularly Najran representatives who came specifically to Prophet Mohammed to ask questions about Jesus, regarding the truth about Prophet Jesus. “Indeed, example of Jesus in the sight of Allah is like the example of Adam/every human; He formed him from dust and then said to him, “Be!” then he immediately was”.

The objective of this explanation is to correct the wrong beliefs of the Christians. With the likening here, it is expressed that Prophet Jesus was created from earth, a matter, just like Adam and stated that in terms of creation, Prophet Jesus is not different from the other people, therefore, he was not a deity, Rabb and son of Allah. Then the obstinacy is challenged in this regard: *"Let us invite our sons and your sons, our women and your women, ourselves and yourselves, then curse each other then invoke the curse of Allah upon the liars."*

This cursing is the method that can be applied as a last resort in Arab tradition. This is the event of advance acknowledgement of drying out of the generation and vanishing of their names and titles, to which no one who was unfair in his/her cause would attempt. Hence, Allah’s such invitation was not accepted by the Najran bishops. They could not risk curse.

At the end of the paragraph, it says, *“Surely, this is the narration which is true. There is no deity except Allah. And surely, Allah is the One Who is the most exalted, the most powerful, the most honorable, the invincible/the subduer, the best law maker, the One Who precludes corruption best/makes incorruptible. And if they turn away, let it be known that Allah is the One Who knows the corrupters best”* in which it is requested that time must not be spent with those who are trying to cover up the truth and let them be judged by Allah.

3. Surah Az-Zukhruf 57-67:

57And when Jesus, son of Mary, is presented as an example, your people go away from it while they keep their distance.

58And your people said: “Are our deities better or is he, Muhammad/Jesus?”. They presented this example only to argue with you. In fact, they are an hostile people.

59Jesus was only Our servant to whom We bestowed favor and whom We made an example for Israelites.

63,64And when Jesus came with explicit proofs, he said: “I have brought you the laws, rules and principles that are set forth to prevent injustice and chaos and I have come to make clear to you some of that over which you differ. So, enter under the guardianship of Allah and obey me. Surely, Allah; He is my Rabb and your Rabb. So worship Him. This is a righteous path”.

65But groups differed over Jesus between each other. O woe to those who do wrong; act against their own good by associating others with Allah because of the punishment of a painful day!

66Do they expect anything other than the moment of Qiyamat [Resurrection] to come to them unexpectedly while they do not perceive?

67On that day, all leaders/those who follow each other except for those who have entered under the guardianship of Allah will be enemy of each other.

In this group of verses where the attitudes of the Meccan polytheists against the information about Jesus that the Qur'an gives, it is underlined that Jesus was shown as an example to the Israelites and he is a servant who was subject to many blessings of Allah.

4. Surah Al-Ma'idah 109-120:

109On the day He will gather the messengers, Allah will say: “What is the response that was given to you?”. They will say: “We have no knowledge; indeed, You are the One Who knows best the unseen, the unheard, the unfelt, the past and the future”.

110When Allah said: “O Jesus, son of Mary! Remember My favor upon you and your mother! When I strengthened you with the Wahy [Revelation] of Allah. You were talking to the people as a man in a high position and an adult. When I taught you the Book, the laws, rules and principles that were set forth to prevent injustice, corruption and chaos, the Torah and the Bible.

When you made an object [thurible] from mud; clay [ceramic] that looked like a bird with My permission/knowledge. Then you blew into it; formed aerosol, and they [pests that spread; transmit disease] became birds/went away immediately by My permission. You removed the blindness which is not from birth, poisoning of snake, scorpion and lizard/harmful plants in the vineyards, gardens and farms by permission/knowledge of Allah. And, again with My permission/knowledge, you brought forth/revived social dead. And when you came to Israelites with explicit evidences and those who disbelieved in the divinity of Allah and the fact that He is Rabb from among them said: “This is only an explicit magic”, I protected you from them.

111And when I inspired to the Apostles: “Believe in Me and My Messenger”. And they said: “We have believed!” and “So bear witness that indeed we are Muslims”.

112And when the Apostles said: “O Jesus, son of Mary! May your Rabb send down to us from the heaven/universe a table with full of food and drinks?”. Jesus said: “If you are believers, enter under the guardianship of Allah”.

113And the Apostles said: “We wish to eat from it so our hearts may be assured and we may know that you tell the truth to us and be among the witnesses of it”.

114Jesus, son of Mary, said: “My Allah, our Rabb! Send down from the heavens/universe upon us a table with full of food and drinks as a festival for us and our people before and after us and an evidence/a sign from You. And provide for us. And You are the best of providers!”.

115Allah said: “Indeed, I am the One Who will send it down to you. And whoever from among you disbelieves after this, I will punish him with a punishment by which I have never punished anyone among the mankind”.

116-118And when Allah said: “O Jesus, son of Mary! Was it you who told people: ‘Take me and my mother as two gods from among those that are inferior to Allah’?”. Jesus said: “Purified are You, it is not suitable for me to say that which is not true. If I had said it, You would have surely known this. You know what is within myself, but I do not know what is within Yourself. Surely, You are the One Who knows best the unseen, the unheard, the unfelt, the past and the future! I only said to them what You had commanded me; ‘Worship Allah Who is my Rabb and your Rabb’. And as long as I was among them, I was a witness over them. But when you took my life; reminded me that which I had done in the past and what I had failed to do while being obliged to, then You became the One Who observes them. And indeed, You are the witness over all things. If You should punish them, they are definitely Your servants and should You forgive them, indeed You are the One Who is the most exalted, the most powerful, the most honorable, the invincible/the subduer, the best law maker, the One Who precludes corruption best/makes incorruptible”.

119Allah will say: “This is the day when their truthfulness will benefit the truthful. There are the gardens of Jannah [Heaven/Paradise], underneath of which rivers flow for them as the ones who will abide therein eternally”. Allah is pleased with them and they are pleased with Him. This is the greatest attainment.

120Possession and dominion of all that which is in the heavens/universe and on the earth belong only to Allah. And He is the One Who is the most competent over everything.

In this group of verses, the task of the messengers in the world, their relations with humans and their witnessing to them, the scenes from the world and the afterlife, concretely shown by way of giving Prophet Jesus as an example. It is said at the end of the paragraph, *“This is the day when their truthfulness will benefit the truthful. There are the gardens of Jannah [Heaven/Paradise], underneath of which rivers flow for them as the ones who will abide therein eternally”. Allah is pleased with them and they are pleased with Him. This is the greatest attainment. Possession and dominion of all that which is in the heavens/universe and on the earth belong only to Allah. And He is the One Who is the most competent over everything*” people are warned to pull themselves together.

In the Ayat whether a table has been sent down or not is not explained. In the current falsified Bibles, there is no statement in relation to this subject. But the rumor mechanism does not stop and produces things: Table was sent down. There was a fish on the table

without scales and bones. Besides there were salt, vegetables, vinegar, bread with butter, honey, cheese, olive, and pastrami”. “On the table, there were seven muffins and seven fishes”, “The table was a fish that yielded the taste of all the foods in the world”. The table was of the blessings of the paradise”. “The table had bread, rice, and vegetables”. “The Apostles kept eating from this table. Later on, someone stole from the table and it no longer descended.” etc. and many more groundless and baseless words were fabricated.

According to our opinion, no such table was sent down because there is a punishment in the Ayat as follows: “Indeed, I am the One Who will send it down to you. And whoever from among you disbelieves after this, I will punish him with a punishment by which I have never punished anyone among the mankind”.

According to us, it is the Wahy [Revelation] which will guide to the righteous path; that is to say, Bible.

A second point here that peaks interest is that Prophet Jesus does not have any prompting for people to sanctify him and his mother. In Christianity, sanctifying Prophet Jesus and Mary was imposed by the self-seeking, so called religious scholars subsequently.

First information in the Qur’an regarding Prophet Jesus was given in the Surah Maryam. Here, Jesus’ task of being a prophet and his life were expressly summarized and there is no discrimination in the communiqués he provides except for the laws of Allah.

a. Surah Mary 29-36:

29Them Mary pointed to him; the one who was below her during the childbirth; Zachariah, and asked him to explain the situation. Zachariah guaranteed that Mary had given birth to the child without committing unlawful sexual intercourse and asked them to raise the child at the temple. They said: “How can we, chiefs of our people, speak to a Sabian; the one who has abandoned our religion/How do chiefs speak to a Sabian; the one who has abandoned our religion?”.

34This is Jesus [Isa], son of Mary, about whom they have been disputing according to the word of truth, and who says: “30Surely, I am the servant of Allah. He has given me the book and made me a prophet. 31He has rendered me blessed wherever I am. He has given me Salah [supporting financially and spiritually; striving to enlighten the community] and zaqah/tax as a liability as long as I live. 32And He has made me kind to my mother. And He has not made me a tyrant, an unhappy one. 33And Salam [health, peace, happiness...] be upon me, on the day I was born, on the day I will die, and on the day I will be resurrected again as alive. 36And indeed, Allah is my Rabb, and He is your Rabb as well. So, worship Him, this is the straight path”.

We see that second information about Jesus was about the notification given to his mother Mary before Jesus was born:

b. Surah Ali Imran 46-51:

45,46And when the harbinger Ayat once said: “O Mary! Allah gives you the good tidings of a word from Him. His name will be Jesus the Messiah, son of Mary. He will be honorable in the world and in Akhirat [Afterlife]. And he will be among those who have been brought close and the righteous. He will speak with the people as an adult and in a higher position. 48And Allah will teach him the book, the laws, rules and principles that are set forth to prevent injustice, corruption and chaos and the Bible and the Torah.

49-51And He will make him a messenger to Israelites to say, ‘The truth is that I have brought/come to you with an evidence/a sign from your Rabb; surely, I design for you a clay; mud; ceramic object; thurible (censer) that resembles a bird. Then I blow into it; form an aerosol so, by permission of Allah, all that which causes illness will become a bird/fly away. I remove the blindness which is not from birth, poisoning of snake, scorpion and lizard/harmful plants in the vineyards, gardens and farms by permission/knowledge of Allah and I revive the social dead by permission of Allah. I inform you about your food that you will eat and store in your houses; save to eat later. – If you are the ones who believe, there is definitely an evidence/a sign in this for you.- I confirm the contents of Torah only which is contained in the Bible as well. I will make lawful a part of that which has been forbidden to you. I have brought to you an evidence/a sign from your Rabb. Now enter under the guardianship of Allah and follow me. Surely, Allah is my Rabb and your Rabb. Therefore, worship Him! This is the righteous path’”.

Also in the Surah Az-Zukhruf, we see that Jesus’ duty and position are not different from the other prophets:

c. Surah Az-Zukhruf 63,64:

63,64And when Jesus came with explicit proofs, he said: “I have brought you the laws, rules and principles that are set forth to prevent injustice and chaos and I have come to make clear to you some of that over which you differ. So, enter under the guardianship of Allah and obey me. Surely, Allah; He is my Rabb and your Rabb. So worship Him. This is a righteous path”.

Despite the reality about Jesus was this, the Christians took Prophet Jesus away from being a human and a servant and raised him to the level of being a God, Rabb, Allah’s son. In addition to this, Muslims ascended him to heaven and they are still waiting for him to descend.²

Entrapment set for Prophet Jesus

In order to understand the realities about Prophet Jesus, we must determine the focus of emphasis well in the passages about Prophet Jesus. Paying attention to them, we continue our analyses:

Surah Ali Imran 52-58:

52,53And when Jesus felt disbelief; denial of the divinity of Allah and the fact that He is Rabb from them, he said: “Who are my helpers in the path of Allah?”. The Apostles said: “We are the helpers of Allah, we have believed in Allah, now testify that we are Muslims. –*O our Rabb! We have believed in that which You have revealed and followed the messenger as well. Then, write us down among the witnesses*”-.

54And the disbelievers made an evil plan, but Allah made their evil plan fail. And Allah is the best of those who make the evil plans fail.

55-57And when Allah said: “O Jesus! Surely, I am the One Who reminds you one by one what you did in the past and what you failed to do while being obliged to/the One Who takes your life and raises you to Myself and purifies you from the infidels; those who consciously deny My divinity and the fact that I am Rabb. And I am the One Who favors those who have followed you until the day of Qiyamat [Resurrection] above the infidels; those who consciously deny My divinity and the fact that I am Rabb. Then you will be returned only to Me. Then I will judge among you about that over which you differed. And as for the infidels; those who consciously deny My divinity and the fact that I am Rabb; I will punish them in the world and in Akhirat [Afterlife] with a severe punishment. There will not be anything for them from the helpers. And as for those who believe and do amendatory deeds; Allah will pay their reward fully. And Allah does not like those who do wrong; act against their own good by associating others with Himself”.

58We recite this to you from the Ayat and from the reminders/the Qur’an that contains laws.

In these verses, a part of the life of Prophet Jesus is given and the deviated beliefs of the Christians, especially the representatives of Najran regarding the divinity of Jesus are rejected and our Prophet is motivated. The information given in the verses can be summarized as follows: Meanwhile, vindictive Jews are devising plans for annihilating Jesus and Allah is making a plan as well [He is creating the events that would negate their plans]. When Jesus sensed disbelief on their part, he said, “Who are my helpers in the path of Allah?” The disciples said, “We are the helpers of Allah, we have believed in Allah, now testify that we are Muslims” giving guarantee to Jesus and added, “*O our Rabb! We have believed in that which You have revealed and followed the messenger as well. Then, write us down among the witnesses*” Hence, they venture into the act of being dead on the service of Allah.

This phase is given in another verse as follows:

Surah As-Saff 14:

14O you who have believed! Be helpers of Allah; as when once Jesus, son of Mary, said to apostles: “Who are my helpers for Allah?”. And apostles said to him: “We are helpers of Allah”. Then, a group of people believed in Israelites and another group did not. Then, We strengthened those who believed against their enemies so they prevailed.

WHO ARE THE APOSTLES?

In the sources, in terms of the word of havâri/havâriyyun (Apostles), even though there are assertions such as: ³ “They were given this name because of the whiteness of their garments”; “They were hunter people”; “They were dress bleachers”. “They were called so as they bleached garments”. “They were dress bleachers, decolorants and painters”. “They were given these names as they were the essential men of the prophets”; while as understood from the verses, they are closest friends and helpers of Prophet Jesus.

Likening of Jesus for them

The expressions in the verse 54 that “*And the disbelievers made an evil plan, but Allah made their evil plan fail. And Allah is the best of those who make the evil plans fail*” is clarified in the Surah An-Nisa:

Surah An-Nisa 154-158:

154-158 And upon their covenant, We raised the highest/the dearest among them/Moses up to Mount Tur. And We said to them: “Enter that gate while you submit”. And We also said to them: “Do not transgress on the contemplation/servitude day”. Then We took their solemn covenant for their breaking of their own covenant, their disbelief in the Ayat of Allah, their killing of the prophets without right and their statement: “Our hearts are covered”, -rather, *Allah sealed their hearts for their disbelief; their conscious denial of the divinity of Himself and the fact that He is Rabb. None of them but a few believe-* and their disbelief in the divinity of Allah and the fact that He is Rabb and their great slanders against Mary; and their saying “We truly have killed Jesus the Messiah, Messenger of Allah and son of Mary”. But, they did not kill him and they did not treat him harshly. But another one was made to look similar to Jesus. Truly, those who differ over him have definitely insufficient knowledge. They do not have any knowledge concerning this other than following assumptions. They certainly did not kill him. Rather, Allah ascended him to Himself/raised him in degree. And Allah is the One Who is the most exalted, the most powerful, the most honorable, the invincible/the subduer, the best law maker, the One Who precludes corruption best/makes incorruptible.

The expression in the verse *But, they did not kill him and they did not treat him harshly. But another one was made to look similar to Jesus* must be scrutinized well.

Razi makes the following remarks:

“Killing of the person who wish to kill Jesus by likening to him:

“Allah gave Jesus appearance to somebody else.” Different explanations were made according to this remark:

a) *When the Jews learned that Jesus (Peace Be Upon Him) and his friends [apostles] are in a person's house, Judah, the chief of the Jews, ordered Taitaius, one of his men, to go and take him out of the house in order to kill him. When this man came in and came closer to Jesus, Allah raised Jesus to the sky from the ceiling of the house and gave Taitaius the appearance of Jesus (Peace Be Upon Him). And the Jews thought that he was Jesus and killed him crucifying.*

b) The Jews assigned a man to pursue Jesus (Peace Be Upon Him). Jesus (Peace Be Upon Him) went to the mountains and was ascended into the sky there. Allah gave the pursuing man the appearance of Jesus the Jews killed him even if he said, "I'm not Jesus."

c) Jews were determined to catch Jesus. Jesus (Peace Be Upon Him) had ten apostles with him. Jesus asked them, "Who wish to purchase Jannah [Heaven/Paradise] in return of being given my appearance?" One of them said, "I do..." Upon this, Allah gave him the form of Jesus(Peace Be Upon Him). He was taken out of the house and killed. Jesus was ascended.

d) There was a hypocrite man who alleged that he was one of Jesus' apostles. This hypocrite man went to the Jews and informed about the whereabouts of Jesus (Peace Be Upon Him). When this man came in together with the Jews to catch Jesus, Allah gave him the appearance of Jesus. Thus, this man was killed and crucified.

All these things are the statements that oppose each other. Allah knows the reality of the things."

In the verse it is stated that *"Truly, those who differ over him have definitely insufficient knowledge. They do not have any knowledge concerning this other than following assumptions"*, which dispute here is like the unreal beliefs such as "If this one dead is Jesus, where is our friend?", "God ascended him to the sky before our eyes", "The person who was crucified was Jesus but he did not die on the cross and he was alive when he was taken down from the cross", "Jesus died on the cross and then resurrected again and met with his apostles and talked with them many times."

According to what Kurtubi narrates, this issue was explained by ed-Dahhak as follows:

When they wanted to kill Jesus, the 12 apostles came together in a room. Jesus came beside them from the ventilation orifice of the room. When the demon informed the Jewish communities about the situation, 4.000 persons rode to rush onto the door of the room. Messiah said to the apostles, "Whoever among you risk death in return of being with me in the heaven?" One of them said, "I do, O Prophet of Allah". Upon this, Jesus gave him his woolen garment and turban and entrusted him his staff. This person was likened Jesus' appearance. When he defied the Jews, he was killed and then crucified.

As can be understood from the essence of these remarks, one of the apostles was disguised into Jesus and died on the path of Allah. This is the likening of Jesus.

ASCENSION OF JESUS TO ALLAH

The expressions in the paragraph in question of *"Rather, Allah ascended him to Himself/raised him in degree"* and in Ali Imran 55, *"I am the One Who raises you to Myself"* were strained in order to disfavor Islam, the Prophet, and the Qur'an, in the manner as of Allah ascended Jesus to heaven, beside him and there were many legends in this regard. Because reasonable men would think and question how Jesus would live in the sky, what he would eat and drink, how he would breathe, with what he would spend time, how would he be able to protect from the chill of the space, on what star or planet

he was present, and whether the works he will carry out after his descent can be carried out by someone else and naturally rejecting them as a result.

The expression of “going to Allah, ascending to Allah” is not ascension to heavens physically. Here, it is not mentioned to go up the heavens/sky or to Allah.

These expressions point out Allah’s leveling up the rank, His giving of value, His raising of him to high levels on earth, and His grant of substantial wards to him. Here, it is stated that they did not kill Jesus but his rank was increased. In order to understand “ascension” here well, attention must be paid to the following Ayat:

Surah Al-A’raf 175-178 :

175And recite to them the serious news of that one to whom We gave Our Ayat, then he detached himself from them then satan made him follow himself thus becoming of those who transgressed.

176And if We had willed, We could have elevated him with those Ayat but he was stuck into the ignominy and followed his desires. Now his example is like the example of the dog that pants if you chase; and still pants if you leave him alone. This is the end of those people who deny Our Ayat. Therefore, tell them this story throughout so that they may think very well.

177How evil is the example of those people who denied Our Ayat and only treated unjustly to themselves!

178Whoever Allah guides, he is the one who follows the righteous path he is guided. And whoever Allah leads astray, it is those who lose.

In Surah al-A’raf 176, according to the expression And if We had willed, We could have elevated him with those Ayat, Allah will raise everyone to Himself. The raising that is the subject matter here is not a physical ascension but a spiritual ascension through giving a “perfect belief and good manners” because Allah raises those people to the alayyin [to the Almighty]:

Surah Al-Mujadila 11:

11O you who have believed! When it is said to you: “Make room in your meetings/let others join you”, make room immediately so Allah may make room for you/give you space. And when you are told: “Overstate yourselves”, overstate yourselves.³⁹⁸ This way, Allah may raise in degrees those who have believed among you and those who have been given knowledge. And Allah is the One Who is all aware of what you do.

Surah Mary 56-57:

56And mention/remind Idris [Enoch] in the Book. Indeed, he was a righteous person, a prophet. 57And We raised him to an high place.

Raising of humans in these verses is not a material rise but raising of them in their ranks, increase of their values. One of Allah's titles is "refiyyu'd-derejad" [The one who increases ranks]:

Surah Al-Mu'min 15:

15He is the One Who raises the degrees, the owner of the greatest throne/position: He places the revelation which is from His own command/His own affair to whomever He wills of His servants to warn about the day of meeting.

In addition, we had stated that the word of Al-Mahdi specified in Ayah 46 of Surah Ali Imran and translated as "cradle" would have the following meaning when it spelled as "Al-muhdi:" *And he will be among those who have been brought close and the righteous. He will speak with the people as an adult and in a higher position.* In addition, in Surah Al-Baqara 253; Surah Al-An'am 83, 165; Surah Az-Zukhruf 32, Surah Al-Inshirah 4, Surah Yusuf 86 can be scrutinized.

Jesus' being in high ranks is stated expressly in Surah Ali Imran 46 and Surah Al-Ma'idah 110.

The point that must be underlined in the verse is the expression that ***But another one was made to look similar to Jesus.*** Here, it is said that Jesus was likened to something but it is not stated what it was. We think that the thing to which Jesus was likened was known exactly by the Prophet and companions of him.

Death of Jesus

Above, in the explanations about Prophet Jesus, it was stated that Qur'an said regarding Prophet Jesus that "he was like Adam, like every human, he was an example servant, he ate and drank and he did not have any holiness. Moreover, if attention is paid to the verses of the Qur'an, it is understood that Prophet Jesus was a mortal and died as every human:

In the verse, the expression that "*Surely, I am the One Who takes your life*" is the statement that Jesus will die as other people. Here, it was stated that Jesus would follow this path as every other servant.

Surah Ali Imran 55; as seen above, provides the expressions of "*O Jesus! Surely, I am the One Who reminds you one by one what you did in the past and what you failed to do while being obliged to/the One Who takes your life ...*" and Surah Al-Ma'idah 117 "*I only said to them what You had commanded me; 'Worship Allah Who is my Rabb and your Rabb'. And as long as I was among them, I was a witness over them. **But when you took my life**; reminded me that which I had done in the past and what I had failed to do while being obliged to, then You became the One Who observes them. And indeed, You are the witness over all things. If You should punish them, they are definitely Your servants and should You forgive them, indeed You are the One Who is the most exalted, the most powerful, the most honorable, the invincible/the subduer, the best law maker, the One Who precludes corruption best/makes incorruptible*"

And in Surah Mary 33 (as spoken by Jesus) “And Salam [health, peace, happiness...] be upon me, on the day I was born, on the day I will die, and on the day I will be resurrected again as alive.”

In addition to them, explanation is given in Surah Al-Anbiya 34-35 that “And We did not grant to any man eternity before you either. So, if you die, are they the ones who live eternally? Every creature with an identity will taste death. And We test you with evil and good to purify you. And you will be returned only to Us.” which underline the fact that every living being experiences death and that until today none of the persons like Jesus and Elijah etc. would remain/be alive, they all would die expressly.

Yes, Prophet Jesus was not killed by crucifixion by the Jews. He died another time elsewhere. We do not have any knowledge regarding the place and time.

MIRACLES OF JESUS (!)

As it is known, regarding Prophet Jesus, the Muslims attribute some miracles like **he spoke when he was in cradle, he was able to resurrect the dead, he healed the born blind as if they are healthy, he made people recover from the Vitiligo disease which was a skin disorder, he knew the things that his tribe ate or safeguarded in order to eat later, he was born without a father, he knew Allah’s gospels, the Torah, the Bible, and the Qur’an, he made something like a bird from mud and flew it by giving life to it with his breath, he gave the tidings of coming of the holy person, our Prophet Mohammad (Peace Be Upon Him), who will come after him. (!) And the Christians acknowledge that he had miracles like he transformed water into wine, he stopped the storm and healed the ill and the blind, as well as people suffering from palsy and leprosy, he revealed and dismissed the genies, he foretold the future, he changed his face and appearance, he increased the food and drinks, and he gave more fertility to goods.**

We leave the analysis of the expressions specified in their books of (Matthew 8:23-27, John 2:1-11, Matthew 8:14-15, John 9:1-41, Luke 5:17- 46, Mark 10:46-52, Luke 17:11-19, Mark 4:39.) to the Christians themselves and continue here analyzing the verses in the Qur’an, that were used for the subject matter of the miracles of Prophet Jesus:

Surah Ali Imran 45-51:

45,46And when the harbinger Ayat once said: “O Mary! Allah gives you the good tidings of a word from Him. His name will be Jesus the Messiah, son of Mary. He will be honorable in the world and in Akhirat [Afterlife]. And he will be among those who have been brought close and the righteous. He will speak with the people as an adult and in a higher position. 48And Allah will teach him the book, the laws, rules and principles that are set forth to prevent injustice, corruption and chaos and the Bible and the Torah.

49-51And He will make him a messenger to Israelites to say, *‘The truth is that I have brought/come to you with an evidence/a sign from your Rabb; surely, I design for you a clay; mud; ceramic object; thurible (censer) that resembles a bird. Then I blow into it;*

form an aerosol so, by permission of Allah, all that which causes illness will become a bird/fly away. I remove the blindness which is not from birth, poisoning of snake, scorpion and lizard/harmful plants in the vineyards, gardens and farms by permission/knowledge of Allah and I revive the social dead by permission of Allah. I inform you about your food that you will eat and store in your houses; save to eat later. – If you are the ones who believe, there is definitely an evidence/a sign in this for you.- I confirm the contents of Torah only which is contained in the Bible as well. I will make lawful a part of that which has been forbidden to you. I have brought to you an evidence/a sign from your Rabb. Now enter under the guardianship of Allah and follow me. Surely, Allah is my Rabb and your Rabb. Therefore, worship Him! This is the righteous path””.

Surah Al-Ma'idah 110:

110When Allah said: “O Jesus, son of Mary! Remember My favor upon you and your mother! When I strengthened you with the Wahy [Revelation] of Allah. You were talking to the people as a man in a high position and an adult. When I taught you the Book, the laws, rules and principles that were set forth to prevent injustice, corruption and chaos, the Torah and the Bible.

When you made an object [thurible] from mud; clay [ceramic] that looked like a bird with My permission/knowledge. Then you blew into it; formed aerosol, and they [pests that spread; transmit disease] became birds/went away immediately by My permission. You removed the blindness which is not from birth, poisoning of snake, scorpion and lizard/harmful plants in the vineyards, gardens and farms by permission/knowledge of Allah. And, again with My permission/knowledge, you brought forth/revived social dead. And when you came to Israelites with explicit evidences and those who disbelieved in the divinity of Allah and the fact that He is Rabb from among them said: “This is only an explicit magic”, I protected you from them.

Source of the miracles attributed to Prophet Jesus are these verses. In fact, in these verses, the subject matter is training of a messenger by Our Rabb. In explaining this subject, the content of the messages delivered to messenger Zachariah and Mary once are explained.

The angels that are the subject matter here are the revelations as in the verses 42 and 43 and what the angels say are the messages in those revelations. Here the narration is conducted by way of intaq (making speak; making utter) art. In fact, these messages were revealed to Zachariah and Zachariah transmitted them to Mary. In Surah Al-Ahzab verses 30 and 34, we will see that the women of the Prophet are addressed through the Prophet.

In the Ayah 46, the information regarding Jesus that “**He will speak with the people as an adult and in a higher position**” is given. In order that this point is understood well, we are providing an analysis of us regarding the Surah Maryam here:

Resuscitation of Jesus of the dead

In this paragraph, it was advised that Jesus would say to Israelites “***I revive the social dead by permission of Allah***” to Mary before Jesus was born. Here, Jesus’ resuscitation of the dead was understood to be in a real sense and lots of legends were asserted. We view them unnecessary to be included here.

However, if we look at the Qur’an, we see in many Ayat (An-Naml 80, Fatir 22, Al-An’am 122) that the expression of “dead” is not used in the real meaning but “living dead (spiritually dead)”. The expression of “dead” in these verses was, as seen, used for the people who were spiritually dead, in polytheism and lost their reason and conscience.

Meanwhile, we must remind that the Qur’an was sent in order to resurrect these dead people and that it was a soul:

Surah Ash-Shura 52:

52,53 Thus We have revealed to you the soul/the Qur’an which is of Our own command/affair. You did not know what the book was, what faith was. But We made it a light/soul with which We guide from whomever We will of Our servants. Without a doubt, you also guide to a straight path; the path of Allah for Whom those in the heavens/universe and on the earth are. So open your eyes! All matters return only to Allah.

After this information, we must pay attention to this Ayah and the underlined expression:

Surah Al-Anfal 24:

24 O you who have believed! **When the Messenger invites you to that which gives you life**, respond to Allah and the Messenger. And know that Allah intervenes between man and his heart. And you will absolutely be gathered before Him.

This means that the revelations brought by Prophet Jesus to the society are the source of spiritual life as well and he ensured that spiritually dead people came to life again.

Healing of the ill of Jesus

In the Verses, the expressions of “ennî ehluku lekum minet tâni ke heyetit tayri fe enfuhu fîhi fe yekûnu tayran biiznillâhi, and ubriul ekmehe vel ebrasa and uhyîl mevtâ bi iznillâhi, and unebbiukum bi mâ te’kulûne and mâ teddehîrûne, fî buyûtikum” are translated “I make a creature for you in the form of a mud bird and blow into it; with the permission of Allah, it immediately becomes into a bird. Also with the permission of Allah, I can heal the born blind and the mottled and I can resurrect the dead and I can tell you about what you eat and what you save at home” to create the miracles in question regarding Prophet Jesus. In fact, when it is translated remaining faithful to the text and the technical information, it appears that the meaning of the expression is “... *‘The truth is that I have brought/come to you with an evidence/a sign from your Rabb; surely, I design for you a clay; mud; ceramic object; thurible (censer) that resembles a bird. Then I blow*

into it; form an aerosol so, by permission of Allah, all that which causes illness will become a bird/fly away. I remove the blindness which is not from birth, poisoning of snake, scorpion and lizard/harmful plants in the vineyards, gardens and farms by permission/knowledge of Allah and I revive the social dead by permission of Allah. I inform you about your food that you will eat and store in your houses; save to eat later.
 ...”

Here, sending of Prophet Jesus to the Israelites and the reasons for this sending are explained. Prophets Moses and Aaron had been sent for both teaching the revelation and oneness to the Israelites and for rescuing the Israelites from their captivity in Egypt. In the passage here, it was summarized that Prophet Jesus was sent with the tasks of saving the Israelites from the epidemic maladies, taking precautions against them, and providing them with convenient substance, through His revelations, and teaching them preventive medicine, skin medicine, health food consumption, and making of conserve, pickle, molasses and stocking barley, wheat and dry legumes as well as protection of them against moisture and pests.

In the verse that we translated as *"surely, I design for you a clay; mud; ceramic object; thurible (censer) that resembles a bird"*, the object of the verb "design" did not take place in the original of the verse and it was left to the appreciation of the reader within the course of this paragraph. In the Ayah, it is not said I make a “figure of a bird” or “maquette of a bird” but it is said I make “something like figure of a bird, form of a bird (something that resembles a bird)”. And here, it is explained that Jesus makes a clay censer in the form of a bird and blows the spice that he put in it to dismiss the insects like mosquitoes and flies that cause eye diseases etc. making use of the smoke and scent emitting. It is clear that the ceramic censers available today are all in the form of a bird.

Also in the verse, the subject of the verb "feyekunu (it happens suddenly)" did not take place and it was left to be understood from the flow of the words.

These facts understood from the literal meanings of the verses are confirmed by the Qumran manuscripts of the Essenes that were deciphered recently. It is understood that Jesus left the community among which he was born and took his education regarding medicine and food production among the Essenes and was sent to the Israelites in his maturity age as a prophet.⁴

Bird creation (!)

In order to understand this sign, the indicator, it is necessary to know the true meaning of the verb of “hialq”.

Verb of “الخلق Hialq”

Regarding this word, following information is given:

Actual meaning of the word of “خلق Hialq” is adjustment, measurement and shaping. In the Arabic language, it means doing without a sample and without imitating. Abu bekir ibn el Enbari says, the word of “Hialq” is used in the Arabic language in two forms as “construct” and “shape”.⁵

When we view the Qur'an, we see that the verb of “halk” is used in many verses (for example; Al-Baqara 21,29, Al-Fajr 8, Mu'minun 14, Ash-Shu'ara 137, Al-Ankabut 17, Sad 7) as “appreciation, adjustment, measurement, shaping, making up and formation.”

Wording of Jesus “by the will of Allah/with Allah's permission” is used in order to eliminate the mistake of those people who believed that he was a deity.

Jesus' healing and cereal business (His knowledge of unseen/unheard)

When the verses are translated by remaining faithful to the text, it will be seen that here that sending of Prophet Jesus to the Israelites and the reasons for this sending are explained. Prophets Moses and Aaron had been sent for both teaching the revelation and oneness to the Israelites and for rescuing the Israelites from their captivity in Egypt. In the passage here, it was summarized that Prophet Jesus was sent with the tasks of saving the Israelites – by delivering the revelations - from the epidemic maladies, taking precautions against them and providing them with convenient substance and teaching them preventive medicine, skin medicine, health food consumption and making of conserve, pickle, molasses and stocking barley, wheat and dry legumes as well as protection of them against moisture and pests.

These facts understood from the literal meanings of the verses are confirmed by the Qumran manuscripts of the Essenes that were deciphered recently. ⁶

In the expression in the Ayat, “***I will make lawful a part of that which has been forbidden to you***”, he states that he will eliminate the things that the Israelities made haram/forbidden by themselves and bring forth the truth. We can handle this from two angles:

- If it is paid attention, it will be seen that he did not say here “***I will make lawful a part of that which has been forbidden to you in the Torah***”. ***There is no “in the Torah” in the expression. This means that the things that were made haram/forbidden to the Israelites were made by their chiefs. Here, removal of a judgment from the Torah etc. is not in question.***

- It is also a reality that there are prohibitions even though they are not normally haram/forbidden which were enforced as a punishment to the Israelites. With Prophet Jesus, such prohibitions are abolished.

Surah An-Nisa 160, 161:

160,161 Then, for the unjust behaviors of those who had become Jews, their efforts to avert many people from the path of Allah, that they took Riba [obtaining revenues without effort, service and risk] although it was forbidden to them and their consumption of wealth of the people without right, We made haram/forbidden that which had been made halal/permissible to them. And We have prepared a painful punishment for the infidels; those who consciously denied the divinity of Allah and the fact that He is Rabb from among those that had become Jews.

This topic is available in the sources that narrate the life of Prophet Jesus as well. Jesus confirmed those subjects from the Torah that are also included in the Bible and abolished the rest considering them as dust and dirt.

Matthew 5; 17:

17"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

Matthew 23; 1-7:

1Then Jesus said to the crowds and to his disciples: 2"The teachers of the law and the Pharisees sit in Moses' seat. 3So you must be careful to do everything they tell you. But do not do what they do, for they do not practice what they preach. 4They tie up heavy, cumbersome loads and put them on other people's shoulders, but they themselves are not willing to lift a finger to move them.

5Everything they do is done for people to see: They make their phylacteries wide and the tassels on their garments long; 6they love the place of honor at banquets and the most important seats in the synagogues; 7they love to be greeted with respect in the marketplaces and to be called 'Rabbi' by others.

Our Rabb abolished through the Prophet what was forbidden by the Jews to themselves and the punishment that were imposed on them.

Surah Al-A'raf 157:

156,157Allah says: "I have My punishment; I will touch with it whom I will, and I have My Mercy; that encompasses everything. I will decree it especially to those who enter under guardianship of Allah, those who give zaqah; tax and who believe in Our Ayat; and those who follow the Messenger, the Prophet who is from the Mother City/Mecca who orders them the good, forbids them from evil, allows them that which is clean and pleasant and prohibits for them that which is filthy and evil, relieves them of their burden, ties and chains which were upon them; whom they can find written in the Torah and in the Bible which are with them. Therefore, those who believe in him, show him a strong respect, support him and follow the light sent down with him will be the ones who will succeed".

Jesus' harbinger of the messenger after him and his birth without father through a revelation given to him (even if he is fatherless, he was born through sperm and egg) are Ayah/sign of Allah.

In this case, there is no miracle exhibited by Prophet Jesus other than receiving the revelations and ascension of a book for him. These are the miracles that already belong to Allah.

View that Jesus will descend from Heavens

In the previous sections, we analyzed the Jesus' situation and we explained in details that in the Qur'an, the ascension in the expressions, "Rather, Allah ascended him to Himself/raised him in degree" and "I am the One Who raises you" were not a physical ascension. In this case, as there is nothing like the ascension of Jesus to heaven, there will not be such thing; there cannot be anything like his descent. Despite this, the expectation of Messiah and the belief in the Christians that "Jesus Christ will resurrect after his death and ascended to the sky; he will come back" was unfortunately included to their system of belief in order to ascribe to the Muslims and to exploit and belittle them by way of rendering them a mass of people who are mindless and thoughtless.

It became necessary to analyze this nonsense and deviated belief and the information regarding the result is given below.

The belief that Jesus will "descend to the earth" stems from the Christians. The fact that Jesus resurrected after his death and appeared to some people and then he will descend later on are told in details in Paul's letter to the Corinthians; attempt is made to convince those who deny this. Barnabas also narrates in details that before those who come to catch Jesus enter the house, angels evacuated him from the back window to the 3rd level sky and the soldiers court martialed and crucified Judah, who was given the appearance of Jesus by Allah, thinking that he was Jesus and that everyone thought that this crucified man was Jesus. Then it states that he came together with four angels to console his mother and friends who were very sad, that such misunderstandings would continue until the prophet called Ahmad advents and the truth would be revealed with his coming.

The Bibles available in the market (Matthew/24; Mark/ 13, 14 Luke/21, 1. Thessalonians /4, 2. Thessalonians /2, 2. Peter/3, Matthew/10, 16, John/2. These are not the Bible mentioned in the Qur'an, which was revealed to Prophet Jesus but the similar ones of the hadith anthologies in Islamic literature). There are about 20 statements regarding second coming of Jesus onto the earth.

As Jesus is expressed through his own wording in these sections in the Bibles, Jesus' second coming onto the earth would take place before those people who are the peers, the contemporaries, of Jesus, would leave this world. Paul includes this issue in his letter and stated that those people living at that time would see this expressly. When the expressions in John's Bible are taken into account, it is required that descent of Jesus was to take place latest around A.D.100 - 120.

But, despite the fact that it has been centuries since the said time came and passed, Jesus still did not return. The one who tells a lie here is Jesus or those who arranged the book on behalf of him?

In the Qur'an, there is no overt or covert expression that Jesus physically ascended to heaven/Allah and he will descend from there. This belief in some of the Christians was settled among the Muslims by way of rumors. In fact, these rumors did not fulfill the objectives of the judases in an exact sense and the diverse commentators aside, such rumor commentators were not exactly satisfied. But the doubtful approaches to this issue were kept hidden from the masses of public.

Rumors that express the descent of Jesus

As it is known, there are millions of statements regarding the words and behaviors attributed to the Prophet. Almost all of them are lies and hearsays. There are hundreds of rumors regarding this issue as well. We will analyze reliable ones and state our opinion.

“.....Said Ibn ul Musayyab heard from Abu Hurayra as follows: ‘I swear Allah that Mary’s son Jesus will descend as a fair judge. He will break the cross, kill the boar and abolish jizyah. Then, the commodities will grow so much more that no one will accept them. Then kowtowing to God will be much more beneficial than the world and anything in this world.’ /Buhari, Buyu, Mazaleem, Anbiya; Muslim, Iman; Abu Dawud, Melaheem Tirmizi, Fiten Ahmad bin Hanbel)

“Cabir RA. narrates: The Prophet said: A group from the Ummah/people will continue to fight in a glorious manner for the justice until Doomsday. Then Jesus, the son of Mary, descends. The chief of the Muslims says, ‘Come and lead us practice prayer!’ But Jesus says ‘No!’ as Allah’s gift to this ummah/people, you’re the order of each other.” (Muslim, Iman)

“Mary’s son (Jesus) will bring telbiyyah for hajj or umrah or both around Fajju ’r-Ravha.” (Muslim, Hacc)

In addition to them, in Abu Dawud, rumor has it that Jesus is one of the 10 signs of the Doomsday, that he would descend on the white minaret in Damascus, that Mary’s son Jesus would come to the Muslims too, that Allah will protect him from Anti-Christ, that he will ascend the believers to Tur with revelation of Allah, that, later on, Gog and Magog will appear and walk toward the Tabariyya Lake, that siege will be laid around Jesus and his men, that, then, Jesus and his men will descend from the mountain to the ground, that everything on the ground will be plenty, and then finally the Doomsday will take place.

The rumors in Bukhari, the most valid of the rumor books, stem from Ebuhrayyah that we qualify as the Paul of the Muslims. In Muslim, they stem from Cabir.

These rumors were evaluated by the scholars according to the rules of “Hadith Method”. While some of them asserted that there will be no argument in regards to belief as it is not followed by others, some others argued that it is essential to believe it. There are those who assert that the words that “You believe in a wrong thing. Jesus will not come” were not uttered by the Prophet for the Christians around him as evidence. Even some of them asserted that in the Ascension, the Prophet saw Jesus alive on the third level in the sky.

Our assessment on these rumors is not within the framework of “Hadith Method” but on the grounds of the Qur’an. (We presented its mental aspect; whether it would be suitable for reason and logic; in the section above entitled Jesus’ ref.)

As it is seen, in these rumors, it is asserted that Jesus will descend. This is the clear foretelling of a future phenomenon expressly. So he gives news from the unheard and unseen, unknown. And this news is given by the Prophet. (!)

Let us handle this issue through the Qur'an. According to the Qur'an (Surah Al-Ma'idah 109, Surah Al-An'am 50, Surah al-A'raf 188, Surah At-Tawbah 101, Surah Hud 31, Surah Al-Ahqaf 9) the Prophet and no other prophets can know the unseen and unheard. It could by no means be in question that anyone, including the prophets, can bring tidings regarding unseen, unheard, past, future or a far distance.

However, Our Rabb explained in the Qur'an (Surah Ali Imran 179, Surah al-Jinn 26, 27 and Surah Joseph 86) that He would advise the "unseen, unheard" to His messengers He chose and deemed appropriate. These show that the prophets cannot know of the unseen, unheard themselves but Allah provided them with some information by revealing to them. The news regarding the "unseen, unheard" are notified through these messengers by way of verses and the messengers bring these messages to the humanity as required by their duty. There are many Ayat in the Qur'an that the situation is this (Surah Ali Imran 44, Surah Hud 49, Surah Joseph 102, Surah Al-Qasas 44-46).

There are examples that Allah had notified His messengers about the unseen, unheard by granting the privilege of clairvoyance of the visions regarding future and of explaining such visions. For example, Supreme Allah taught Prophet Joseph "how to interpret" the events and Joseph became able to explain the visions of his prison friends and the king accurately. In other words, Prophet Joseph was able to interpret the visions regarding the future through what Allah has taught him and knew what those visions meant. Details of these events can be found in the verses 36-49 of the Surah Joseph.

One of the examples of Allah's informing about the unseen, unheard by exhibiting the visions of future is related with our Prophet. As can be understood from the verse 27 of the Surah Al-Fath (Conquest), Our Rabb showed the vision of the conquest of Mecca to our Prophet before it has happened. This way, our Prophet, thanks to these visions that is in the form of the unseen, unheard news, was able to know of the conquest of Mecca beforehand. Also in the Surah Ar-Rum, the fact that the Byzantines would be defeated was communicated years ago. Also in the Qur'an, many future events were previously notified like "this will happen, they will say this, they will ask you etc." and these events took place later on as they were said to take place.

As can be understood from the above quotes, it is clear that despite these so many verses of Allah, those who asserted that our Prophet knew the "unseen, unheard" and those who believe in this allegation did not read and understand the Qur'an or they do not have a confidence in the Qur'an. One of the surprising things in this situation and what is specified below is that these people were unable to conduct this simple reasoning.

As stated widely in the hadiths books called "good manners," in addition to the history and prophetic biography books, our Prophet, used intelligence spies in both Mecca and Medina. If he had known the "unseen, unheard", he would have not needed this method and he would have evaluated this situation according to his knowing of unseen and unheard.

As also stated in the history, prophetic biography, and "good manners" hadiths books, our Prophet asked in the lawsuits he adjudged to both parties to bring witnesses in order to prove their litigations. If he had known the "unseen, unheard" he would have not needed the statements of the witnesses and would have given his judgment accordingly.

In the case of Slander (the event of ifk), which is very important in Islamic history and which made everyone worried, specifically the Prophet himself, our Prophet was very sad and concerned as he did not know the "unseen, unheard" and sent his wife Aisha to her father's home, until a revelation came and innocence of Aisha, the Slander for Her, was disclosed... If our Prophet had known the "unseen, unheard" there would have been no need for all these, he would have explained to his close friends that this was a slander, finally, neither himself nor the close friends would have been sad. However, Allah himself informed the Prophet that this hearsay was a slander and our Prophet was able to learn the truth about the event, which was "unseen, unheard" for him [Aisha's innocence] only through revelation. (Surah al-Ahzab 6)

In the Masjid al-Dirar event, our Prophet exhibited tolerance to the polytheists as he did not know why they were building this masjid (school). However, the fact that the polytheists had bad intention and that place was full of badness was notified him by Allah through revelation. (Surah At-Tawbah 107, 108)

As we learned from the Surah At-Tahrim, as our Prophet did not know of the intrigues devised by his wives, this fact was notified him by Allah through revelation. (Surah At-Tahrim 3)

As our Prophet did not know whether the people he dealt with were truthful or liars or believer or hypocrite, these issues were also notified him by Allah through revelation. (Surah At-Tawbah 101)

These kinds of people who do not read the Qur'an and trust it and who are unable to reason for what is stated above have interestingly did not attach importance to this hadith that is among the hadiths that they are a lot and that states that our Prophet did not know the "unseen, unheard" in his own words:

"... Muavviz's daughter Rubeyyi said as follows: 'On the day on which I became a bride, the Prophet came to my wedding ceremony in the mid-morning and took a sit on my mattress as you do. Meanwhile, some girls were playing an instrument and praising their fathers who became martyrs in Bedr. One of these girls said:

- **"There is a prophet among us; he knows what will happen tomorrow."**
Upon this:

-"Do not say that; say what you have been saying!" the Prophet said. (Sahih al-Buhari, Kitab al-Magazi, rumor no: 49)

All these things demonstrate that the ignorant and careless people, who assert that our Prophet knows the "unseen, unheard" and believe such allegation cause Islam's corruption whether deliberately or not.

If we take the essence of the above rumors into account, we can see that the Bible's Micah section, fifth section, sentences 2-5 are same, as follows:

Savior will come out from Bethlehem

2But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

3Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

4And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth.

5And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

In addition, Bible's Isaiah/ 9; 6, 7, 11; 1- 19, 53; 11, 12, Jeremiah/23; 5,6, Zachariah/9; 9, 10 can be viewed. When they are viewed, it will be seen that the Arabic Pauls Islamized the Messiah of the Israelites in the Bible.

These attempts generally serve for the following three objectives:

a) To spoil the belief of the Muslims and to be able to exploit them

These sophistries are in fact the measures to use people. The masses who fail to weigh these sophistries on the basis of reason and to check them by way of the Qur'an are ridden as a donkey and milked as a cow; in short, they are exploited well. It is left to the reader to acknowledge the position of the people who believe in this.

b) Belittling the Prophet and his ummah/people

Those people who are interested in the issue know well that in the Ascension (Prophet Muhammad's ascension to sky, arrival to Allah) rumors, the Prophet comes across Moses on the 6th level. The Prophet forwards him the conversations he had with Allah and the obligations regarding his ummah/people he received from Allah. Moses warns the Prophet your ummah/people cannot bear this burden; go and negotiate with Allah to ease the burden of your ummah/people. Upon this, the Prophet goes to negotiate with Allah and comes back for several times. Here, a clever, heady Moses and idiotic and dumb Muhammad are portrayed clearly. Allah rendered Muhammad last prophet and ended the application of sending a prophet (Surah al-Ahzab 40). However, He gave the duties of warning, good tidings, advice, instruct good deeds that are accepted by all, preclude evil via revelation and common sense, which are the duties of a messenger, to this ummah/people that can be clearly understood from Surah Al-Baqara 143, Surah Ali Imran 104, 110 and Surah al-Hajj 78. In the rumors that Jesus will descend, the things are alleged that Muhammad and his ummah/people are clumsy people, that they are not able to carry out the duties of warning, advising, instruct good deeds that are accepted by all, preclude evil via revelation and common sense, that Jesus will come and will be able to carry out them, covertly, and even from the Prophet's own mouth. When these operations are conducted through the Prophet's own words and through a respectable person, reason

is overlooked and the issue is not questioned. But finally, "...And Allah will place defilement/punishment upon those who do not use their reason. (Surah Yunus 100)."

c) Impugning Allah

In the Qur'an; In Surah Al-Ankabut 48, Surah ash-Shura 51, Surah Joseph 3, Surah Qaf 22, Surah Al-Qasas 86, it is explained that he never read a book about Israelite before he was a Prophet and that he did not have any knowledge of it. None of his contemporaries alleged the contrary or otherwise and attempted to prove it. The Prophet was even warned in Surah Jonah 94 and Surah Al-Isra 101 that he could ask the People of the Book about the culture of the Book. Also in Surah An-Nahl 43 and Surah Al-Anbiya 7, Prophet's contemporary deniers were recommended to refer to the "People that have knowledge about Torah and Bible" (Jewish and Christian cleric living on those days) about the topics of the religion that they did not know

In short, according to the Qur'an, Prophet Muhammad is a person who did not know Israelite culture, knowledge and experience. According to the hearsay/rumors, the Prophet is an expert and a heady copier of the Israelite, Holy Scriptures, Talmud, and Mishnas. Hence, Allah is telling a lie (!). We are sure that the Prophet never ever said such things. If he had said such thing, there would have been no believer around him except for the hypocrite people and the people against him would be pleased as punch.

Note:

We have stated in many of our articles specifically those that have sections related with Jesus in our Tebyinu'l Qur'an [Manifestation of the Qur'an] book, in the analysis of Surah Ali Imran 33-63, Surah Mary 33-29, Surah Az-Zukhruf 44, 61, 61, 45 related with Jesus that in order to settle some unrealistic frivolities among the Muslims, genteel and profound operations were made in the Mushaf.

FOOTNOTES

1 Rabb means “The One Who disciplines and educates, One Who guides his creations to a certain target/targets within the frame of a schedule, one who programs and manages the development”. This word, in absolute terms, is used for Allah alone. As to humans, it is used in such forms as “the rabb of the house”, “the rabb of the workplace”, etc. The English term closest to this term in the context of meaning is “boss”. While having a meaning close to rabb, this word does not cover the meaning of rabb entirely as it is used only in the commercial context. For this reason, since we did not have the possibility to explain the term rabb with multiple words, we had to leave it in its original Arabic form. Therefore, our readers should keep the above mentioned definition in their minds.

2 When we take a look at the order of the current Mushaf, it can be found out with the technically and semantically that order of some sentences has been changed in the passages related to Jesus.

We have shown so many times in our Tebyinu'l Qur'an [Manifestation of the Qur'an] work that, the people that organized the Mushaf did not organize it by chronological order, did not pay attention to the divisions and they did not pay attention while organizing the sentences in some paragraphs and some groups of Ayat according to the necessary grammatical rules. We thought that the people that organized the Mushaf did have the necessary grammar knowledge at that time and they preferred to protect all and then worked on the corrections.

However, since those people and the main responsible person was so ignorant and so many slaughters happened. Even though those happened, since the studies on the order were prevented; this made us think that it did not happen because of unawareness but betrayal.

In this work of ours, we have found out and shared with all world that some of the Ayat belonging to the passages related to Prophet Jesus in the Qur'an (Mary, Az-Zukhruf, An-Nisa) have changed their original places and those Ayat do not fit to their new places grammatically and semantically.

We have realized that wrong beliefs among the world of Islam have been emerged on purpose by changing the Ayat in the passage about the Qur'an to the passage about Jesus thus the qualities of the Qur'an are assigned to Jesus. After seeing this betrayal, as a debt of belief, to understand whether there are some modifications in the “reading” as well like in the order; we made some new researches on the passage about Jesus in the Surah Mary. We have found new very important evidences which we have neglected before. We are interpreting the Ayat regarding on those new discoveries and sharing with you.

As understood from all these explanations, the places and the “readings” of the Ayat in the Mushaf regarding on the Jesus have been changed on purpose to assign a special status to him thus it was imposed and distributed that Jesus spoke in the cradle/when he was a baby, he ascended to heavens/to Allah, people were made to believe that he would come back again, his return has been counted as the evidence of the Qiyamat (Resurrection) and the belief that everyone would believe him before dying.

3 Razi, Mefatihul-Gayb; Kurtubi, el-Camiu li Ahkami'l-Kuran; Lisan al-Arab

4 (QUMRAN (DEAD SEA) SCROLLS: Diagnosis of a skin disorder: [4Q266, sec. 6 I (4Q272, 273 4 ii, 269 7), 4Q266, sec. 6], Rules for Harvesting Crops and Collecting Tributes: [4Q271, sec. 2 (4Q269, sec. 8 i-ii; 270, 3 iii)], Book of the War: [4Q285, sec. 8], Book of the War: (11Q14), Parchment of the Temple: [(11QT=11Q19-21, 4Q365a, 4Q524), XLVI, XLVIII, XLIX], Tohorot (Purities): (4Q274 3 i-ii), Harvesting Crops: [(4Q284a) Section 1] “Dead Sea Rolls Qumran Scripture” Geza VERMES, translation: Nurfer CELEBIOGLU)

5 Lisan-al Arab, v.3 , p. 195, 196. “h1 l q”

6 Necessary parts of the QUMRAN (DEAD SEA) SCROLLS belonging to this topic can be reviewed.

WOMEN IN ISLAM

INTRODUCTION

Dear readers!

The true religion is “The system that is communicated by Almighty Allah through His prophets to the people with reason to bring His servants to the truth and that makes them meet the happiness of the world and Akhirat [Afterlife]. The regulations stipulated by Allah”.

Our Rabb¹ sent down book and sent messengers to ensure justice, balance, security and happiness by rescuing the humanity from the swamp of cruelty and corruption.

The principles and laws which are contained in the book which was sent down are called “**Hiqmat**” in our Rabb’s expression in the Qur’an. Those are the foundations of the religion.

Our Rabb wants religion to be pure; not degenerated by the servants; protected and experienced as it came from Allah. We see that in Surah Az-Zumar 1-3, 11- 15, Surah Al-Mu’mín 13, 14, 65, Surah Al-A‘raf 29 and Surah Al-Bayyinah 4, 5.

From our Rabb’s expression of “**pure religion**” in these verses, we understand that there is also a “**non-pure; not belonging to Allah**” religion. Such religion is the religion emptied and degenerated through the additions of so-called imams, saints, sheiks, churchmen, hodjas, rabbis, men of religion, political leaders.

The True Religion whose rules were imposed by Allah and other human religions are different in terms of legislation and enforcement from each other; they cannot combine, intersect and synthesize. They already should not do so.

The True Religion has political, economical and legal main principles determined by Allah. Naturally, human-oriented religions have principles in those issues as well. At this point, a Muslim person must live his own religion and a non-Muslim must live his own religion/order. No one must intervene with that of others. As long as there is no activity of averting people from the religion, a Muslim person must not use force against a non-Muslim person. A Muslim must accept all the principles of Islam and must not mix the principles of the artificial religions with his pure religion. Adopting a principle from the artificial religions instead of any principle in the True Religion is infidelity as our Rabb states in Surah Al-Baqara 85. Everyone is free to be a believer or infidel courageously and on condition that he would bear the result.

A religion which is not pure will not avail in the world and the Akhirat [Afterlife].

Apparently, the religion experienced by the persons claiming to be Muslims is a religion which is degenerated and emptied; is not pure. It is not related or even close to the true and pure religion which has been sent down in the Qur’an.

Today, many of the things taught and applied as the religion are the things that have become meaningless. Meaningless things are not performed by heart and sincerely. Those

who seem to be doing so are either the persons who are unable to conceive or the hypocrite ones, or the ones who do it for interests, for trading.

The information of ilmihal/lifebooks and non-pure and degenerated religion in the society are experienced through prejudice. It is either because of naivety or stupidity that they are not questioned at all. Every book is acknowledged as if it is the book of Allah. It is not considered at all that there might be wrong information and deliberately placed lies in those books from which they try to learn the religious beliefs and deeds. Despite the fact that the absolute information and measures regarding the belief and deeds have been provided by Allah, the information presented in those sources are not cross verified from the Qur'an.

Despite the formation of questions in the minds about many topics, the situation is covered up. As a result, those who question, the new generation with reason, are not convinced and they distance from the religion by disliking it.

Let us conduct the crosscheck of what we believe and do as well as of the books we have through the Qur'an. Let us search for the truth about something and exclude those that do not comply with the Qur'an. Let us find the truth in order for the religion to be the Pure Religion and beneficial. Let people enter the religion of Allah in groups as in the earlier periods.

So, this article is such a study. That is to say, it is the scrutiny of the "Subject of Woman" in the light of the Qur'an, weighting the issue in the scales of the Qur'an.

The struggle is from us; Help is from Allah.

Hakkı Yılmaz

There is a truth in the applications in the societies pretending to be Muslims that cannot be denied. It is that a woman is subject to a behavior as a second-class human in terms of religion, law and economy and in the position of the toy and faithful and obedient slave of her husband. Many of such wrong applications are unfortunately attributed to the religion of Islam. Hence, it is an obligatory duty of us to present Islam's viewpoint about women to the humanity.

It is beneficial to summarize the general situation about women first before stating the issue. General situation is as follows:

- **Man is superior to woman in creation; woman has been created from the floating rib of man,**
- **Women is short of religion and reason,**
- **Majority of those who will go to Jahannah [Hell] will be among women,**
- **Women are the enemies of the society, particularly the men,**
- **Women are considered impure, ominous and trials,**
- **Women have to be obedient toward their husbands as slaves and they are obliged to fulfill all their desires,**
- **Women have to answer all the sexual invitations of their husband each time,**
- **Women are to be beaten by their husbands if they act against their husbands,**

- **Women are not educated and must be kept away from education and training,**
- **If it were permissible for a person to submit to another person, a woman would be ordered to submit to her husband,**
- **Women are imprisoned in their houses by wearing chadors/burka,**
- **They are not accepted as spouses in marriages and they are accepted only as sexual objects and field of children,**
- **Marriage is left to the order from the two lips of the husband and there is no conferral of any initiative to women in divorce. Despite this, their repudiation is when their husbands say, “divorce”,**
- **Women are not made governors and presidents of the state (a society who will give its fate into the hands of a woman will not maintain its status, will not build its future over peace and happiness),**
- **Women are not conferred a right to elect the governors,**
- **Application of the principle of one male equals two females in witnessing,**
- **A woman is prohibited to get married without the permission of her family.**

The acceptances we listed above that are to be considered disgusting have unfortunately been placed among the Muslims by the books that are unrelated with the Qur'an and by some buffoons who put themselves in a position of partner of Allah.

However, Religion belongs to Allah and the source of the Religion is only the Qur'an. Even the Prophet is a person who learns and lives the religion from the Qur'an. It is not possible for a prophet to add to or remove from the religion. It was communicated many times by Allah that he would be punished if he dared such things. Hence, the Prophet lived and applied what was ordered in the Qur'an throughout his life and always spoke words complying with the Qur'an.

Despite this situation, in the books like **Tirmidhi, Abu Dawud, Ahmad Ibn Hanbal, Musnad Ibn Majah, Ibn Hajar Al-Haytami, Al-Hafiz Az-Zahabi-Sahih al-Bukhari Muslim, Riyad us-Saliheen, Imam Sarani-Uhud al-Kubra, Imam Ghazali-Ihya Ulum ud-Din, Kimiya-e Saadat, Ibn al-Jawzi, Mevzuat, Al-Suyuti, Leali, Ibn Arrak, enzihi's-Seria, Ibn Abi Shaybah, Musannaf, Al-Ghazali; Ihya, Bukhari, Muslim, Sunen-i Abu Davud, Muwatta and Ima**, fabricated inhuman teachings and applications that were not from the Qur'an, were even contradictory with the Qur'an, were presented after two hundred years following the death of our Prophet as if they were said by the prophet.

These fabrications have two reasons in our opinion:

First, that males form a group of slaves for themselves;

Second is to make women disgust the religion and stay away from it through such disgusting understandings. Hence, such acceptances have always been the material of criticisms by the people of the reason.

For us to know the women in Islam, it would be sufficient to take the Ayat relating to women in the Qur'an into account.

Woman in Creation:

When the ayat regarding creation in the Qur'an are scrutinized, it will be seen that women and men, all humans, were created through the same creation, and that they have no difference from each other.

Surah An-Nisa 1:

1O mankind! Enter under the guardianship of your Rabb Who formed you from a single self, then formed its mate from it and dispersed many men and women from both of them. And enter under the guardianship of Allah through Whom you ask one another and of the blood relation. Indeed, Allah is the One Who watches over you.

Surah Al-A'raf 189:

189He² is the One who formed you from a single self and then made its mate to accompany it. When he covered and enshrouded her, then she carried a light burden. And she continued with this. When the wife got heavier, then they both invoked their Rabb: "If you give us a healthy child, indeed we will be among those who repay"

Surah Ar-Rum 20, 21:

20And among His evidences/signs is that He formed you from dust. And then, now you are human beings dispersing.

21And again, among His evidences/signs is that He formed for you spouses from yourselves so you may bond with them and placed between you a love and mercy. No doubt that there are many evidences/signs in this for a people who will contemplate.

Surah Az-Zumar 6:

6He formed you from a single self, then made its mate from it and sent down eight mates of livestock. He forms you in the womb of your mothers in three darkness, formation after formation. This is Allah, your Rabb only to Whom belongs the possession and the dominion. There is no deity except Him. Then how are you averted?

While this is the truth, there is a belief that is attributed to the religion through various hearsays, which is the belief that **woman was created from the floating rib of man**. After this belief makes that it is accepted that the women were created in a way inferior to men; it also causes the presence of the nonsense beliefs like she is short in reason and religion. In fact, this belief is not Islamic; it was transferred from the corrupted Torah, the Holy Scripture; that is to say, from the Jewish beliefs.

"So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh. Then the Lord God made a woman from the rib[h] he had taken out of the man, and he brought her to the man. The man said: This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man".

(Holy Scripture, Genesis; Book II, 21-23.)

Women in a family

Surah Al-Baqara 187:

.... They are clothing for you and you are clothing for them...

Surah At-Tawbah 71:

The believing men and the believing women; some of them are familiars who are protectors, guides of some others...

What is clearly expressed in the verses is that that a woman and a man are bound to each other, their inseparable nature from each other, the spouses wrap each other in the physical, spiritual and social issues and that they are guides, helpers, protectors and close friends of each other.

Women in terms of Law, Worship/ Servitude

Women and men whose creation is the same are all equal in law and responsibilities completely. They have no difference from each other.

Surah Al-Ahzab 35:

35No doubt that the men who have entered the religion of Islam and the women who have entered the religion of Islam, the believing men and the believing women, the respectful men and the respectful women, the truthful men and the truthful women, the patient men and the patient women, the humble men and the humble women, the men who give sadaqa/public revenue and the women who give sadaqa/public revenue, the men who fast and the women who fast, the men who guard their chastity and the women who guard their chastity, the men who remember Allah frequently and the women who remember Allah frequently; Allah has prepared for them a forgiveness and a great reward.

Surah An-Nisa 124:

124And whoever from among men or women does amendatory deeds while being believer, they will enter Jannah [Heaven/Paradise]. And they will not be treated unjustly, not even as much as the speck of a date seed.

Surah Ali Imran 195:

195And, their Rabb responded them: “Surely, I never let the deed of any worker among you get lost, whether male or female –that you all are same-. Therefore, those who emigrated, were driven out from their homes, were harmed in My cause, who fought and are killed; I will definitely remove their evil deeds from them and admit them into the gardens of Jannah [Heaven/Paradise], underneath of which rivers flow, as a reward from Allah. And Allah is the One Who has the good of the reward with Him”.

Surah An-Nahl 97:

97And whoever does good deeds, whether female or male, We will make her/him live a good life. And We surely will give them their reward with much better than what they do.

Surah At-Tawbah 72:

72Allah has promised to the believing men and the believing women the gardens of Jannah [Heaven/Paradise], underneath of which rivers flow as the ones who will abide therein eternally and pleasant dwellings in the gardens of Eden. But approval of Allah is greater. This is what is the great salvation.

Although a substantial part of the Qur'an addresses to the generality, there are ayat where Allah points out women and men separately.

Surah An-Nisa 32:

32And do not wish for that which Allah has given more to some of you. There is a share for men from what they have been made to earn. There is a share for women from what they have been made to earn as well. And ask Allah of His bounty. Surely, Allah is the One Who knows all best.

As seen in the ayat, Allah has not created women as someone short in religion or reason but given them obligations in servitude/worship equal to men. Hence, the argument that women are less clever than men does not comply with science either. Such allegations must have been put forward to exclude and disgrace Islam scientifically.

The Qur'an eliminated such negative applications and beliefs that were out of reason, mercy, conscience and religion. When it made women possess the same rights as those of men and gave value to them, the people of Medina of that period asked the condition of the menstruating women; their relations and all kinds of applications concerning women to our Prophet. It was Allah Who answered what they asked to the Prophet:

Surah Al-Baqara 222:

222And they ask you about menstruation of women as well. Say: "It is a harm. So, keep away from women during menstruation and do not have sexual intercourse with them until period is over. When the period has ended, approach them through reproductive organ. Indeed, Allah likes those who repent and purify themselves.

In this answer, **except for sexual intercourse**, there is no prohibition for a woman during menstruation.

While this is the reality, in the ilmihal and Fiqh/life information and religious laws books, regarding menstruating/bleeding women, some prohibitions which are similar or close to the pre-Islamic time, have been imposed. Such as they cannot serve the prayer, fast, read the Qur'an, enter the mosque and they are haram/forbidden.

These are all fabricated judgments to distance women from the Qur'an, education and training, to leave them ignorant, to belittle them, to break their resistance of the society by excluding them and finally to exploit them. All of these were based on rootless and baseless narratives and they do not have any Islamic and reasonable value.

Menstruating women should fulfill their servitude as in the normal times. They must read the Qur'an and learn their religion regardless of whether with/without ritual ablution, menstruating. As an adult, a woman who spends one third of her life menstruating until the period of menopause must not put a distance between her and Allah and not spend one third of her life in vain. The issue of fasting is different; as the period of menstruation is considered an illness medically, as required by the judgment of the ayat 183, 184 and 185 of Surah Al-Baqara, a woman will see a physician regarding her bleeding days and then will fast or not according to the result she will obtain from the physician. If she cannot, she will fast after that period. This regulation was imposed by Allah.

We see in the historical documents that our Prophet did not say, *'Let menstruating women not to serve the prayer.'* He said, ***"Let menstruating women participate to the assemblies of benevolence; that is to say, in the meetings of schools, associations, etc; let them not come to the places where the social activities are carried out"***.

If the contradictions between the expressions in the narrative books are eliminated and they are all taken through verification with the Qur'an, the situation becomes as clear as sunshine. Imam Bukhari and other hadith scholars have evaluated and classified the narratives they have gathered within the scope of their own measures. They did not perform the verification of the expressions through the Qur'an. That is to say, they did not criticize if they were correct or wrong. Hence, narratives in their books conflict with each other. It will be our duty to evaluate them.

Why then, presence of the menstruating women in the society considered unsuitable? In order for us to understand it, we must go to that age, that ambiance. In the society of that day, the culture of cleaning had not developed yet, there was no comfort in those years as in today. That is to say, menstruating women did not use modern sanitary napkins, sterilized cottons and clothes for they did not exist. There were not washing machines, various detergents, odorous bleachers and softeners. They did not even have plenty of water. At that age, every woman in Arabia had a **MENSTRUATION DRESS**. Sometimes, a family had only one menstruation dress and mother-daughter-bride used the same dress in turn. It was a quite ordinary thing. They kept wearing it in their periods. That outfit was washed but it remained stained as you can acknowledge. Everyone could know that a woman with menstruation dress was menstruating. This could cause the derision of the women in the society or their embarrassment. As it is known, our Prophet recommended people to come out in the society with clean and white clothes while being perfumed. If you consider that women can use her right of speaking on Jumu'ah/the day of gathering and in bairams/festivals, a woman with stained outfit could be undervalued.

In addition, our Prophet wanted the people who consumed **ONION-GARLIC** not to come into the society; that is to say, he wanted them not to be in the society. The reason for it is not to give inconvenience to the surrounding people with bad smells. No one inferred a judgment that ‘the prayer is prohibited to those who eat garlic and onion’ by using such application.

We will see if we ponder on the narratives well that **THE CONDITION OF MENSTRUATION may PREVENT from coming out into the society, BUT it DOES NOT PREVENT from acting as a servant**. In addition, as the feature of menstruation determined by Allah as a FATE is involuntary, it can never ever be considered a blame, flaw and incompleteness. It is also known scientifically that such condition is a plus granted to women, compared to men.

The narratives and news that exclude women from the society and that consider them second-class humans and Muslims with incomplete religions must not be taken into account. It must be known that they are lies and slanders.

People must not believe such nonsense which takes place in the books circulating out there under the name of various religious books and it must be known that they are slanders to the Prophet.

General View of Islam on Women:

Two ayat would be sufficient to explain the viewpoint of Islam towards women.

Surah Al-Baqara 223:

223 Your women are field/a culture for you. Then, approach your field/culture however you will. And send forth for yourselves before and enter under the guardianship of Allah. And know that you will definitely meet Him. –and give good tidings to the believers!-

1- Women are crops; field/culture:

In the ayah, the expression that “Your women are field/culture for you” is an expression that must be taken into account. The word of حَرْث - **hars** means both a “*field; crop*” and “*culture*”. As it is known, culture means “*All the material and immaterial values which were created in the historical and social development process and the complete set of tools that are used in creating them and in transferring them to the subsequent generations and that show the measure of the domination of human of its natural and social environment.*”. We can refer this to as a “*biological and sociological culture*” because a woman is like a biological field. Just like rendering an organism suitable for the target by means of taking it through various stages in a bi-chemistry laboratory, first embryo, then a piece of flesh, then bones, and then their coverage with flesh; and finally an infant forms within a woman. Subsequent to the delivery of the baby, the woman’s function of being a sociological culture/field takes place and she teaches the immaterial values of the society [*religious beliefs and principles, behaviors and manners of thinking, entities of thought and art*] to her children slowly and transfer them to the forthcoming generations. In sum, a woman is a mother physically and sociologically.

Legend of Mt. Anamas

Once upon a time, the son of a poor family living in the region started to steal eggs and hens under the effect of his mother's wrong suggestions when he was a child. He became a dreadful bandit by growing his business and started to perform all kinds of filthy businesses like extorting and hijacking. He was finally caught by law. The imprecations of the persons that he has killed and the innocent people he has hijacked have brought him to gallows. Before his execution, the public executioner asked him his final wish. He started imploring by saying:

“I am not sinful in these things. My mother suggested me to do these bad deeds. Don't hang me, hang my mother...”

This legend explains that the individuals of a society are structured and shaped by mothers. The more the mothers are knowledgeable, conscious and intellectual, the more knowledgeable, conscious and intellectual the members of the respective society will be.

Now, the true reason why the girls are not educated particularly and why women are treated as second-class humans is probably understood better.

2- Women Must be Protected like a Pearl and a Diamond, Their Risky Matters Should be Taken Care of and They Should be behaved Gently.

Surah An-Nisa 34:

34Because Allah has given more to some of you than others and men provide compensation from their wealth, men take care of risky matters of women; they are gentlemen to women. Therefore, righteous women are to obey Allah; are the ones who follow the rules that Allah has set forth, they are guarding against the calamities that have not yet happened to them but may happen because of that which Allah protects. Advice the women to whom you fear of risk of harassment and rape because of their stubbornness and make them travel where they live in peace; within the borders of your lands and impose upon them psychological pressure, warnings. Should they treat you with respect, do not seek other ways against them. Allah is the most sublime, the grand.

In this ayah, the ways of happiness, peace and living peacefully in a society are shown. If we itemize them:

- Men must protect the women in the best way and take care of their risky matters.
- Even though they are rich, subsistence of women is upon men.
- Righteous women should comply with such principle of Allah (*because this principle was enacted for the protection of women.*)
- The women from whose nushuz [*her risking herself for harassment, rape, being beaten, being cursed, and being sad, by acting stubbornly*] is feared, will be advised; caused to be immigrated within the boundaries of their lands and inflicted psychological pressure, warnings. This way, they will be made to give up nushuz.

The word of “**kavvam**” mentioned in the ayah is a word that means "Diligently dealing with something; taking care of it well; protecting it with all endeavors".

In this ayah, men of the society were assigned as "*kavvam*" on the women [*mother, sister, daughter, spouse, bride, aunt, neighbor woman etc.*] of the society, not on their own wife. This means that all the needs of women to continue their lives must be fulfilled by men. As they are stronger, more courageous and more resistant, men must be the protectors of women, they must take care of their risky matters and women must not be obliged to earn subsistence on the mountains, mines, forests and the areas far from the town centers and they must not be put to work in the risky sections of the duties such as army duty. Subsistence of the wife is upon the husband and that of the daughter is upon the father, in the absence whom, this duty is for the brothers. If there is no one as a male, the public would undertake the duty. A woman would be married to a husband or the state. Women will be served by males or by the state.

As it is seen, it is not from the religion but from traditions to put women to work in the countryside, orchards and out in the mountains while the men are sitting at teahouses.

As the justification of the situation, the fact that ***Because Allah has given more to some of you than others*** was shown.

This section of the ayah is –generally– explained as "Allah rendered men superior to women" which is absolutely wrong. The difference mentioned here is not superiority between a woman and a man but the characteristics of males and females. For example, the strength, courage, calmness and steadiness are superior to those of women; no one will assert otherwise. On the other hand, that is to say, in view of the traits like modesty, mercy, compassion and educating, women are superior to men; no one will assert otherwise as well. Therefore, the superiority in the ayah is in terms of such features, not the superiority of genders from each other. The only measure of superiority of humans from each other is taqwa (entering under the guardianship of Allah).

In the continuation of the ayah, it is said that ***Therefore, righteous women are to obey Allah; are the ones who follow the rules that Allah has set forth, they are guarding against the calamities that have not yet happened to them but may happen because of that which Allah protects*** to inform that women should accept this regulation because Allah has protected their honors, chastity and virtue; He secured women by commanding to give them mehir [life insurance, honor wealth] and by encumbering their living on men. Righteous women protect themselves by taking precautions against the possible calamities that they might incur, such as harassment, rape, beating, bad language and becoming sad etc. and happily accept being protected in this regard, submit to such rule imposed by Allah, and they do not attempt to carry out difficult and risky works under the effect of arrogance and complexness and by racing with the men.

In the periods in which the Qur'an was sent down, there were no occupations performed within the society such as being a teacher, physician, nurse, bank office, factory worker, etc. In the nomadic and agricultural societies of those times, men had the works like hunting, collecting and safeguarding (soldier, guard) and women took care of

the household and education. It was definitely among the risky businesses that the attempts of women doing the jobs of the men at that time.

In the final section of the ayah, it is said: Advice the women to whom you fear of risk of harassment and rape because of their stubbornness and make them travel where they live in peace; within the borders of your lands and impose upon them psychological pressure, warnings. **Should they treat you with respect, do not seek other ways against them. Allah is the most sublime, the grand** to provide the precautions to be applied regarding the women who fail to comply with this regulation.

In many books [interpretations, life knowledge], it is asserted that the women in question here are own wife of the men. However, the addressee is not the husbands but all the people [society]. Hence, the women from whose nushuz [her risking herself for harassment, rape, being beaten, being cursed, and being sad, by acting stubbornly] is feared, is any woman in the society, who can be a wife, mother, sister or widowed and a lonely woman.

NUSHUZ:

The word of **النشوز** - **nushuz** is one of the derivatives of the root of **نشز** - **nesz**. The meaning of the word as a root is "a high place of the earth". The upper parts of a valley for a person situated in it are called **النشز** - **nesz**. **نشوز** - **nusuz** as an infinitive means "Ascension; taking an upper position and become steep" (Lisan-al Arab v. 8, p. 557)

Insurance for Women: MEHIR

MEHIR:

"Goods or money paid to woman by the husband during marriage" -which has been widely known as *"mehir [life insurance, honor wealth]"* -, for which in some ayat, the word of **أجر** - **ecr** = **fee; return of something** is used. It can be understood as *"the return of the things sacrificed by a woman from her honor"*.

In fact, the tradition that husband-to-be should give money and goods to the woman/family of the woman has been known in various cultures, religions and such application goes back to very early periods. It was named as *"bride wealth, mohar, drahoma, dowry"* in various cultures. The example of it in the Qur'an is the marriage of the Prophet Moses in Midian, which is mentioned in Surah Al-Qasas 27, 28.

What attracts attention in the application of this tradition until Islam is that the payments were always made to the family of the woman. Infact, in the pre-Islamic Arabic applications, mehir was given to the family of the woman, not the woman herself. However, In Islam, mehir [life insurance, honor wealth] is given to the woman herself; the money or commodity given belongs to the woman.

MEHIR IN THE QUR'AN:

In the Qur'an, mehir [life insurance, honor wealth] takes place in Surah Al-Baqara 236–237, Surah An-Nisa 4, 23–25, Surah Al-Ma'idah 5 and Surah Al-Ahzab 50. As can

be understood clearly from these ayat, the mehir [life insurance, honor wealth] mentioned in the Qur'an is not similar with the "*bride wealth, mahor, drahoma*" in other religions and cultures.

In order to understand the issue of mehir well, it is necessary to know the viewpoint of Islam on women well:

- While women are weaker physically and in terms of courage than men and they are defenseless in terms of sexual organ regarding harassment and rape (Surah An-Nisa 34), they are not different from men when it comes to self because self has no gender. The good and bad sides of the self of everyone appear as a result of the beliefs and deeds which are formed through the free will of the individuals. On the other hand, women are stronger than men in the sentimental matters like compassion, mercy, education and teaching.

- A woman is a field, a culture (Surah al-Baqara 223). Maintaining of the material and immaterial existence of the societies depends on women.

- Subsistence of the women has been charged on men. This way, the risk that women can be subject to abuse, harassment and rape as a result of their struggle to provide their subsistence in the countryside and their travels alone was eliminated. (Surah An-Nisa 34)

- In the event that a woman becomes widow, her remarriage right away was not allowed and the rule of "iddah/waiting time" was enacted. (Surah Al-Baqara 228, Surah al-Ahzab 49, and Surah At-Talaq 4)

In consideration of all these issues, the nature of mehir in Islam will be understood better. According to the Qur'an, mehir is an "insurance of subsistence" of woman. This regulation is not because of the weakness of women but the necessity of their protection - in view of social and cultural importance of the women. - **Giving of money or good to her in advance; prior to marriage with which she would be able to continue her life during the period of "iddah/waiting time" if she becomes widowed, will not necessitate her to struggle her subsistence and subject to inconveniences because of going away from her home.** This way, woman will be away from the risk of harassment and rape. In sum, Allah ordered to give women the mehir [life insurance, honor wealth] to honor, protect them and prevent unjust treatment to them.

In the Qur'an, the amount of mehir [life insurance, honor wealth] has not been determined and the decision of determining it was left to the societies themselves - as it should comply with its core/essence - according to the conditions of the age.

As the objective of mehir is the guardianship of women, the ideal application appears to be the necessity of raising women in the manner that they will not be dependent on their husbands economically and that they will have self-confidence socially. Hence, Allah commanded to the husbands: **And give the women of orphans their mehir [life insurance, honor wealth] graciously. And if they willingly give/offer you a portion of what they will get, consume it without hesitation** (Surah An-Nisa 4) **and After you have given your obligation, there is no blame upon you for what you mutually agree. Surely, Allah is the One Who knows best and the One Who makes laws, rules and principles that are set forth to prevent injustice, corruption and chaos.** (Surah

An-Nisa 24) and only the women who are not in need of mehir were allowed to give the mehir back to their husbands.

Woman in Social Aspect:

As the society consists of two genders as women and men and as they have the same traits except for their reproductive systems, women must take their place in life, which goes on at home, in the market, in the workplace, at the school etc. without losing their identity. They must be the women of science and business in addition to being housewives. The women who are ignorant, uncultured, reserved, unaware of the world, not productive other than giving birth and passive do not have place in the religion of Islam.

Every woman honored with Islam at the time of the prophet lived within the society with the belief and good manners of Islam, showed herself in all kinds of political and social events, and undertook determinative role in all the developments. They participated in the society and they did not distance themselves from the masjid [school]; musalla, social activities. When necessary, they criticized the mistaken behavior of the president of the state courageously and ensured that he could correct it. Our Prophet and the caliphs after him did not prevent them; on the contrary, they encouraged them. In addition, they consulted with them in every issue and their votes were asked. These are known in history and are also available in the Qur'an.

Today, women do not attend the congregation, except for the terawih prayers of those who pretend to be Muslims. The prayers of Jumu'ah, bairams/festivals and funerals are performed without the attendance of women. In the nongovernmental organizations like societies, parties and foundations, women of those who pretend to be religious never take place. Politically, they cast the same vote as their fathers or husbands. They never even have a right of their own vote. As a result, the place of women in the society today is even lower and worse than the pre-Islamic periods.

Being in Somewhere Separately

So, what happened and then, naturalness and harmony in the society have lost? How, why and by whom were women who are the half of the living population moved off the society? How did a model of religion and society without women appear? Why were women squeezed between the bedroom and the kitchen?

Before answering the above questions, let us understand this ayah well.

Surah Al-Hadid 27:

27Then We kept sending Our messengers after them. And We sent Jesus, son of Mary, after them; We gave him the Bible and placed compassion and mercy in the hearts of those who followed him. **And as for the monasticism (principle of “living the life by abandoning wealth, spouse and children”) that they invented; it was not We Who prescribed it for them. They made it only to seek the approval of Allah. But then,**

they did not comply with it as they should. Then We recompensed those among them who believed. But most of them were the ones who went astray from the righteous path.

We see in the ayah that the Christians invented Monasticism considering that they would have a life more religiously and obtain the approval of Allah. Nevertheless, they muddled it. Allah warns the Muslims; He says **do not be like them**. This is the reason for this ayah to be in the Qur'an. However, unfortunately, those who pretend to be Muslims are not different from the reprimanded Christians. When they considered women **as trial, trouble, ominous, devilish, impure, unintelligent, short in religion and as material of lust, sex object etc.**, a thick wall has been built between women and the world by thinking that they would be more religious and would obtain the approval of Allah without living with such negative traits. In this matter, people did not comply with the measures imposed by Allah; applied and shown to us by His messenger. As a result, lots of contradictions and distortions appeared. In sum, the people who pretend to be Muslims have muddled this like the Christians.

While women and girls are not shown to the relatives and kinsmen who visit homes; that is to say, **being separate** are applied; they do not see any problem in their talking, doing business, and visiting places with the unknown men at the marketplace or shops, or even their stacking like fish in mass transport means, as the groups of covered nudes.

There is no problem for women and men to meet and talk in the same place before the eyes of others, with their honorable stance, and without acting against the rules of decency and morality.

A woman MUST CERTAINLY TAKE HER PLACE IN THE SOCIETY. Women must now awaken; they must know themselves: they must take their place in the society with their brains, not with their hair, eyes, breasts and make-up and they must save themselves from being showcases and images. They must work without risking themselves in every job that is not against to their nature, they must study at every school and they must take part in all kinds of social, political, cultural, economical and educational activities. In sum, they must deserve the crowning of Allah of them by stating "Women are the Culture".

Women in Inheritance

The situation of women regarding inheritance in Islam is one of the issues that has been discussed and criticized continuously. This condition is caused by the failure of understanding the ayat regarding the issue by the Muslims and the critics. According to the description in the ilmihal and Fiqh/life knowledge and religious law books, woman-man inheritance aside, the law of inheritance in Islam appears to be problematic between men and between sisters as well.

Supreme Allah says as follows:

Surah An-Nisa 11:

11Allah instructs you liability as a share from Allah concerning your children: For the male is the share of two females. If they are more than two in number, all of

them being females, then two thirds of that which has been left. If it is only one woman, then for her is half. If the deceased leave children along with parents, for each parent is a sixth; if the deceased had no children but his parents inherits his wealth, then for his mother is one third. If the deceased had siblings, then for mother is one sixth. **These shares are after the bequest he made and debts. Your parents and your children; you can not know which of them are closer to you in benefit.** Indeed, Allah is the One Who knows best, the One Who is the best law maker.

In the Qur'an, after explaining the principles of inheritance, warnings like "Surely Allah is the best witness of all. **Your parents and your children; you can not know which of them are closer to you in benefit. Indeed, Allah is the One Who knows best, the One Who is the best law maker.** Allah makes clear so you may not go astray and Allah is the One Who knows all best. These are liabilities imposed by Allah. And Allah is the One Who knows best and forbears much" were made and the last passage was finished with the threat of "These are the limits of Allah. Whoever obeys Allah and His Messenger, Allah will admit him into the gardens of Jannah [Heaven/Paradise] underneath of which rivers flow as the one who will abide therein eternally. This is indeed the great salvation. And whoever disobeys Allah and His Messenger and transgresses His limits, Allah will admit him into Jahannah [Hell] to abide therein eternally. And a humiliating punishment will be for him".

In the past, inheritance was based on lineage and agreement and according to the historical records, it was practiced among the Arabs based on lineage and agreement as well.

Allah commanded to take the bequest into account before inheritance, as there might be injustice in the distribution of inheritance:

Surah Al-Baqara 180-182:

180When death is upon one of you, if he leaves a wealth, it has been made a liability to make a bequest, as a right for those who have entered under the guardianship of Allah, for his parents and closest relatives, in a way which is acceptable for all.

Surah Al-Ma'idah 106-108:

106O you who have believed! When death is ready for one among you, testimony at the time of bequest is two just people from among you. Or two people who are not from among your people if you are traveling across the earth and disaster of death should strike you. If you doubt, let them wait after Salah [supporting financially and spiritually; enlightening the community]. Then let them swear by Allah: "We will not sell our oaths for a price even if he should be a relative, we will not hide the testimony of Allah. Otherwise, we will be among the sinners".

107Then, if it becomes clear that those two witnesses have committed a sin, another two people among those who are the owners of the right, who are closer to the deceased,

will replace them and swear by Allah: “Our testimony is truer than the testimony of those two and we have not violated anyone’s rights. Otherwise, we would be among those who do wrong; act against their own good”.

108Such an oath is the most appropriate/best way for them to testify properly or to fear that oaths will not be accepted after their oaths. Enter under the guardianship of Allah and heed. And Allah does not guide a people who have gone astray from the righteous path.

Surah Al-Baqara 240:

240And those who will die leaving behind wives will give an amount from their wealth as bequest that is sufficient for them to live off for one year without being driven out from their homes. But if they leave, then there will be no blame upon you for what they have done in a way that is acceptable for all. And Allah is the One Who is the most exalted, the most powerful, the most honorable, the invincible/the subduer, the best law maker, the One Who precludes corruption best/makes incorruptible.

Allah has put forth such principles according to the equity and justice measures in the Arab family life. It is because, male children had contribution in the acquisition of the wealth left by the father. Hence, it is normal that a male child receives more than a female child. However, when the family spends its wealth and savings for the education and occupation of its male child; in the distribution of the little amount of the remaining properties, should the male child who has been educated and made a doctor or engineer, who has a high-level income get 2 shares while the female child who has worked at the orchards and gardens of the family as a laborer get 1 share? As it is seen, in some cases, the judgment of 2 to 1 does not make the justice and equity. For the purpose of justice, additional regulations are required and thus, Allah has enacted the principle of bequest.

Within the framework of these measures, a daughter can be granted two or more and a son one or less or the son educated by spending the goods of the family is not given any share and the entire heritage can be given to the daughter. All these are realized through bequest. If the father did not leave the bequest, then the public authorities intervene and ensure equity and justice. That is to say, for the inheritance, the authorities do not provide a determination of heirs on the paper, they scrutinize the acquisition of the heritage and the reduction of the previous wealth to ensure equity and justice as well as the status of the inheritors and grant the deed of inheritance accordingly.

In the ayat above, it was said that **These shares are after the bequest he [the deceased] made and debts**, and it was required that first, the bequest would be fulfilled and then the debts would be paid. In Surah al-Baqara 180, it was said ***When death is upon one of you, if he leaves a wealth, it has been made a liability to make a bequest, as a right for those who have entered under the guardianship of Allah, for his parents and closest relatives, in a way which is acceptable for all*** to stipulate that the injustices that might rise from inheritance distribution would be compensated with bequests and in

the other ayah, stipulation was that a judge is to distribute the heritage to ensure equity and justice:

Surah Al-Baqara 181-182:

181And whoever changes it after having heard this, the sin is only upon those who have changed it. Indeed, Allah is the One Who hears best, knows best.

182And whoever fears that the bequeather may make a mistake or commit a sin and corrects that which is between them, there will be no sin upon him. Indeed, Allah is very forgiving, very merciful.

As understood from the ayat, the use of "bequest" is needed for ensuring equity and justice in inheritance. Unfortunately, the expression of "There is no bequest for the inheritor" was added to the Last Khutbah/Last Speech with the intention to abolish bequest as if it was said by the Prophet.

In addition, in the ayah 7 of the Surah An-Nisa, it is said that "*There is a share for male orphans in that which their parents and relatives leave. And there is a share as an obligatory share for female orphans, little or much, in that which their parents and relatives leave*" to enact that the orphan children are to be distributed the inheritance without discriminating about whether they are males or females.

When it comes to those earned by labor and effort; everyone, whether female or male, would receive his/her right and share.

Surah An-Nisa 32:

32And do not wish for that which Allah has given more to some of you. There is a share for men from what they have been made to earn. There is a share for women from what they have been made to earn as well. And ask Allah of His bounty. Surely, Allah is the One Who knows all best.

Witnessing of Women:

The issue of witnessing of women is an issue that receives numerous criticisms. It is because of the belief of that witnessing of two women equal the witnessing of one man. And Surah Al-Baqara 282 is presented as an evidence to it. However, if this ayah that stipulates the principles of writing the debt-credit relation by a fair clerk (notary) is understood well, the issue would no longer be discussed and no one would be entitled to criticize Islam.

The issue of witnessing is a matter handled by Islam sensitively. First, let us take a look at a few ayat that exhibit the severity of the subject.

Surah Al-Baqara 140:

...Say: "Do you know more or Allah does? Who else can treat himself more unjustly than the one who conceals a testimony with him that has come from Allah?..."

Surah An-Nisa 135:

135O you who have believed! Be those who maintain/seek justice and equity as the ones who testify for Allah even if it is against yourselves, your parents and relatives. Whether rich or poor, know that Allah is closer to both. Do not follow your vain, transitory desire in order to be able to establish justice. If you distort or turn away, know that Allah is definitely aware of what you do.

Surah Al-Ma'idah 8:

8O you who have believed! Be witnesses who maintain justice and equity for Allah. And do not let your hatred for a people drag you to commit injustice. Be just because being just is closer to enter under the guardianship of Allah. Enter under the guardianship of Allah. Indeed, Allah is aware of what you do.

Upon reading the ayah, there will be no need for an explanation; the extent of the severity and sensitivity of witnessing is understood. If one pays attention to these ayat, it will be seen that no discrimination is made between women and men; all the people, Muslims are addressed. There is no distinction of males or females.

Let us handle the loan business - mudayana- ayah now.

Surah Al-Baqara 282, 283:

282O you who have believed! When you are indebted for a specified term, write it right away. And let a scribe write between you in justice. And let not that scribe refuse to write as Allah has taught him. And let the one upon whom the obligation is dictate and have it to be written and enter under the guardianship of Allah Who is his Rabb and not leave anything out from it. If the one against whom the obligation is [debtor], is limited of understanding or weak or unable to dictate and have it to be written by himself, then let one of his guardians dictate and have it to be written in justice. And have two good witnesses from among your men. And if there are not two men witnesses, then a man and two women; it is because, in the case one of them forgets, errs, the other may remind. - Let the witnesses be among those good witnesses whom you agree.- And let not the witnesses refuse when they are called upon. And, whether it is small or large [debt], do not be weary to write it until its specified term. This is more just in the sight of Allah and is stronger for testimony and more appropriate for not having any doubts. Except for a trade that you finalize right away; there is no blame upon you if you do not write it. Take witnesses when you make a commercial contract. Do not let any scribe and witness be harmed. If you do [harm them], then it will definitely be a sin that will touch you. Enter under the guardianship of Allah. Allah teaches you and Allah is the One Who knows all best.

283And if you are on a journey and cannot find a scribe, then a pledge should be taken! And if you entrust each other, let the one who is entrusted release His trust. And let him enter under the guardianship of Allah. And do not hide testimony. Whoever hides the

testimony, his heart is a sinner indeed. And Allah is the One Who knows very well what you do.

In these ayat, method of loan-based trading is specified. Enactment of these principles in an ambiance where all kinds of businesses are based on words is to eliminate the disputes and seizures of rights among people. We can list the principles in the ayah that is express as follows:

- In the debt cases with term/time, the debt must be written even it is big or small scale.
- The one who writes it must be a third person different from the parties and he/she must write it fairly.
- The debtor must have written the truth and must not hide anything at all.
- If the debtor is a person who is illiterate [child, demented senile], weak, inarticulate person, his/her protector, supervisor must have it written in justice.
- For this process, two qualified males, or, if there are no two males, one male and two females must witness.
- When the witnesses are invited, they must not avoid being witnesses.
- The debt must be itemized/written until the final due date, whether it is small or big scale debt; one must not act lazily. This is more truthful before Allah; it is stronger when it comes to witnessing and more appropriate for not having doubt.
- It is not necessary to write down and apply for witnesses for business in cash.
- Trades must be witnessed as well.
- The ones who write and witness must not be harmed. Harming them is a significant crime.
- In a trip, if no clerk is found, a pledge can be taken.
- A person who is entrusted must pay what is entrusted to him/her.
- Witnessing must not be hidden. If the issue is referred to a court, witnesses must tell what they know in their witnessing.

We think that clarification would be beneficial in some points in these ayat.

According to the expression of ***And let the one upon whom the obligation is dictate and have it to be written and enter under the guardianship of Allah Who is his Rabb and not leave anything out from it*** in the ayah, the duty of having it recorded/written is under the responsibility of the debtor. He/she himself/herself will declare the truth to specify what is on him/her is without hiding anything because witnessing takes place when he/she declares the truth.

Regarding the clerk who writes down the debenture, being just is conditioned by giving the order of ***And let a scribe write between you in justice.***

In the ayah, about the issue of witness, the expression of “من رجالكم from your men” was used. As the believers are addressed in the beginning of the ayah, the witnesses here must be from among the believers. This loan protocol is obligatory for the believers; they are not obligatory for the non-Muslims in the Islamic society.

In the ayah, another point that attracts attention is that, instead of the word of “شاهد **Shahid**” [witness], the word of “شهيد **shehiyd**” was used. This means that the witnesses regarding the issue must not be ordinary witnesses but they must have advanced qualities.

As understood from the expressions of “And have two good witnesses from among your men. And if there are not two men witnesses, then a man and two women; it is because, in the case one of them forgets, errs, the other may remind. - *Let the witnesses be among those good witnesses whom you agree.*” in the ayah, the witnesses in the loan protocols must first be two males. In the absence of two males, one male and two females must witness.

The issue of witnessing is a matter handled by Islam sensitively. Let us take a look at a few ayat that exhibit the severity of the issue.

Surah Al-Baqara 140:

...Say: “Do you know more or Allah does? Who else can treat himself more unjustly than the one who conceals a testimony with him that has come from Allah?...

Surah An-Nisa 135:

135O you who have believed! Be those who maintain/seek justice and equity as the ones who testify for Allah even if it is against yourselves, your parents and relatives. Whether rich or poor, know that Allah is closer to both. Do not follow your vain, transitory desire in order to be able to establish justice. If you distort or turn away, know that Allah is definitely aware of what you do.

Surah Al-Ma'idah 8:

8O you who have believed! Be witnesses who maintain justice and equity for Allah. And do not let your hatred for a people drag you to commit injustice. Be just because being just is closer to enter under the guardianship of Allah. Enter under the guardianship of Allah. Indeed, Allah is aware of what you do.

Upon reading the ayah, there will be no need for an explanation; the extent of the severity and sensitivity of witnessing is understood. If one pays attention to these ayat, it will be seen that no discrimination is made between women and men; all the people, Muslims are addressed. There is no distinction of males or females.

We feel the obligation of analyzing some technical points in the ayah. These are the issues of the structures of the verbs of “تضلّ tedillu” and “تذكر tuzekkuru” which are the connection centers of the expressions of “ممن ترضون mimmen terzavne...” and “ان تضلّ en tedille...”, and full stop on “رجل وامرأتان raculun vemreatani” in the ayah. We are analyzing them one by one:

In the classical acceptance,

- A full stop was not put on “... امرأتان emreatani” and the “ممن ترضون mimmen terzavne...” section of the ayah was made an “adjective” for the expression of “رجل raculun vemreatani”. This way, the meaning of “*then one man and two women*”

from the witnesses you will agree with...” was obtained from the text. Accordingly, seeking a qualified witness was stipulated in “witnessing of one man and two women” and it was not taken into account in “witnessing of two men”.

However, according to Our Rabb’s statement in Surah At-Talaq 2, the witnesses must be among the just ones. That is to say, “both male witnesses must be among the just ones (a witness must be a person who is independent, able to distinguish between good and evil, Muslim, who knows that what he is witnessing, who will not have any benefit or eliminate a loss through such witnessing, who is not known with the trait of being wrong, who has an established personality and who does not have animosity against the person whom he witnesses). Hence, in the ayah, the expression of “ممن ترضون mimmen terzavne” must be connected with the verb of “استشهدوا isteshidu”. There is no technical prevention for it.

Why two women?

Referral to two women witnesses has been connected with the fact that women were not acquainted with the commercial issues and relations as they were engaged with the domestic works at that time and that, when a dispute took place, they might confuse the issue which is a commercial matter that happened years ago. So, the two female witnesses would negotiate the issue between them when necessary, they would recall it well and witness accordingly. Otherwise, they might cause injustice. In the ayah, it is understood that one woman from among the women with the necessary qualification, with the knowledge in the commercial and administrative issues and with experience thus with no possibility of being wrong and strayed will be sufficient together with one man for witnessing.

In the ayah, the business made upon loan is requested that it should be written/recorded and witnessed in any case, because disputes and quarrels are ordinary things in such matters. The parties may forget about or deny the amounts and terms or the creditor may attempt to change the term. Such problems are not encountered when it is written and witnessed.

In the ayah, with the expression of “- *Let the witnesses be among those good witnesses whom you agree-*”; attentions are invited to the fact that the witnesses must not be determined as a matter of form but some qualities must be sought in them. In addition, as it will be specified later on, it is said ***Take two people who are just from among you witnesses*** (Surah at-Talaq 2) regarding the time of divorce. What is understood from this is that the witnesses should be from among the people being “*just*”. That is to say, a witness must be a person who is independent, able to distinguish between good and evil, Muslim, who knows that what he is witnessing, who will not have any benefit or eliminate a loss through such witnessing, who is not known with the trait of being wrong, who has an established personality and who does not have animosity against the person whom he witnesses.

Yes, the conclusion also in this issue is that: In general witnessing, there is no difference and discrimination between women and men. Women and men are equal.

Divorce/Talaq :

Talaq/divorce in Arabic means lexically ‘**unfastening the tie**’. As a term, it means, **unfastening of the marital tie established through the agreement of marriage between the men and women.**

In the practical life, we see that the applications in divorce are against women. The plug is pulled by the men and when he says, “divorce”, it comes to an end and the family is no more. Knowing that he has such right, the man abuses or inflicts cruelty towards his wife. Let us take a look at the issue of divorce in Islam in this section.

We will mention the issue here briefly in two aspects. First are the status of women and men in divorce and the wrong application of the case in the society.

According to the acceptance among the public and to the narratives in the Fiqh and ilmihal/religious laws and life knowledge books, the authorization of divorce has been granted to men. Men can use such authority whenever they want and in whatever conditions they deem necessary. That is to say, a man can divorce from his wife anytime he wishes. He pulls the plug. This authorization is above the head of a woman as the sword of Damocles. When he says, ‘divorce’, it is all over; the family is destroyed and the children are devastated. A man with such authorization would exploit and inflict cruelty on his wife at all times. Unfortunately, this is the application for ages in the society.

Even though the marriage/wedding takes place with the free wills, agreements and express statements before witnesses of **both parties**, woman and man, how is it possible that the authorization of administration of the marriage is granted to the man unilaterally. And, how can a man unilaterally end the union of marriage that is constituted through a common will and decision? Isn’t this application, which is contrary to all the humanly activities and the rules of agreeing and terminating of agreements in the interpersonal relations, an act of taking side of the male and committing cruelty towards women? Of course it is. In addition, such condition is against the measures of the religion, conscience and reason to the extent that it should not even be debated.

But, see what is the justification behind it!? **As a woman is more emotional, excitable, touchy, weaker than a man, and as she does not spend any material thing like mehir [life insurance, honor wealth] in the formation of marriage, if she is given the authorization of divorce, she could use the authorization without thinking, fast and multiple times and this could be a factor of constant threat for the marriage.** For this reason, women were not granted the authorization of ‘divorcing’.

As you see, it is not the religion of Islam that does not authorize women to divorce but the people with the mentality I presented above. Although they established this view, they produced rulings such as “If a woman has the fact that she would have the authorization of divorce (**tefviz**) to be written on the paper of marriage during wedding, then that woman could have the authorization of divorce. In addition, if she decides that she would no longer go along with her husband (**hul**’), she could also divorce her husband by returning the mehir [life insurance, honor wealth] she has received or by giving the

money or goods (a kind of tribute) that would satisfy her husband”, which again favor males. Trough these rulings, they tried to eliminate the criticisms to be made. Nevertheless, those women who are unable to conduct such negotiation during wedding and who lack the possibilities to give tributes to their husbands will not be able to get divorced regardless of whether they want or not and they will be obliged to bear the torture.

Now, let us come to the issue of talaq/divorce in the essence of Islam; in the Qur'an. As you know, there is a surah called At-Talaq/Divorce in the Qur'an. Let's take a look at the first ayat of this surah:

Surah At-Talaq 1-2:

1O Prophet! When you divorce women, divorce them for their Iddah and count Iddah/waiting period. And enter under the guardianship of Allah, your Rabb. Do not take them out of their homes unless they have committed an explicit transgression, immorality, nor should they leave. These are the limits of Allah. And whoever transgresses the limits of Allah has definitely treated unjustly to himself. You do not know, perhaps Allah will bring about another matter after this.

2,3And when they have reached the end of their term, either keep them in a way that is acceptable for all or part with them in a way that is acceptable for all. Take two people who are just from among you witnesses. And establish the testimony for Allah. This is instructed to those who believe in Allah and the last day. And whoever enters under the guardianship of Allah, Allah will make for him a way out and will provide him from where he does not expect. And whoever relies on Allah, He is sufficient for him. Surely, Allah is the One Who fulfills His command. Allah has definitely determined/set a measure for everything.

Have you paid attention? Who is it that was addressed in these ayat; that is to say, who is the addressee?

IT IS THE PROPHET. That is to say, the president of the state. In other words, THE HEAD OF THE PUBLIC AUTHORITY.

Let us refer to the Qur'an now:

Surah An-Nisa 35:

35If you fear dissension between wife and husband, then send to them an arbitrator from among the close people of the husband and an arbitrator from among the close people of the wife. If the wife and the husband truly desire to reconcile, Allah will give reconciliation between them. Indeed, Allah is the One Who knows very well, is the One Who knows well inner and hidden sides of everything.

Who are the addressees of this ayah? The addressees here are the **PEOPLE**. Remember the first ayah of the surah: **O mankind! Enter under the guardianship of your Rabb Who formed you from a single self**

Address is to the humanity in this ayah as well. That is to say, to the public authority, not any individual.

As seen in the ayat, the authorization of divorce belongs to the public authority. **Women and men have no authority of divorce. They have the right of getting divorced.** The spouse who wishes to get divorced makes an application to the public authority and submits his/her reasons. **Scrutiny of them and the judgment belong the public authority, the authorized court.**

Now, let us pore over the second social oversight regarding divorce: That is to say, we will see the issue of three talaq/divorce and use of these three talaq/divorce altogether. Let us view the ayat regulating the issue.

Surah Al-Baqara 229,230:

229Divorce is twice. Then, either keep in a way that is acceptable for all or release by making better. It is not halal/permissible for you to take back anything from which you have given to them. Yet, it is different when both of them fear that they are unable to keep within the limits of Allah. But, public officials; if you fear that they are not able to keep within the limits of Allah, then there is no blame upon both of them concerning that the woman gives a ransom/divorce compensation. These are the limits of Allah. Do not go beyond them. And whoever transgresses the limits of Allah, it is those who treat their very selves unjustly.

230If he divorces the woman, then she will not be halal/permissible for him unless she marries another husband other than him. Then, if the second husband divorces her and if they are confident that they are able to keep within the limits of Allah, then there is no blame upon them to return to each other. These are the limits of Allah which He makes clear for a people who know.

If you pay attention, in the first ayah, **divorce is twice, not three times.** What does this mean? Let us explain. Married couples get divorced. It is possible. They contemplate and ponder about it and remarried. Nevertheless, they cannot make it again and they get re-divorced. This way, the couple gets married twice and divorced twice. There is no prevention for such application. This is a rule and limit imposed by Allah. So, can't they get married for the third time?

The answer of it is in the ayah 230; the second ayah above. As seen in the ayah, the spouses divorced for the second time cannot get married right away once again under normal conditions. However, if, in the course of time, the woman gets married to someone else and then becomes a widow by getting divorced from him, and if her previous husband is suitable for marriage, they can get married for the third time. Otherwise, they cannot get married as they did in the initial two marriages.

Here, heed must be taken to the following issue well: **This marriage of the woman must not be prearranged.** It must be a marriage and divorce experienced during the normal flow of life. It must not be like the buffoonery referred to among public as **Hullah**. The buffoonery applied among the people is nothing but self-deception of humans.

In addition, another misconduct of the society in the issue is the understanding that the right of three divorces can be used at once. That is to say, when a person who utters, ‘I have divorced my spouse with three talaq’ or a person who has said, ‘Let my spouse get divorced through three talaq’, is acknowledged to have entered a situation in which he/she will no longer be able to marry the spouse again. However, the rights granted by Allah are not allowed to be used by spouses. This way, the parties are victimized despite the limits determined by Allah. In the ilmihal and Fiqh/life knowledge and religious laws books, the details regarding the issue are available. However, such understanding is an understanding that is contrary to the Qur’an. This understanding was not present in the periods of our Prophet and Ebu Beqr. This legal precedent was unfortunately brought along by Caliph Omar for people to be precautions and to care for their marriage and has continued to the present times.

Use of the right of three divorces through a single application is contrary to the Qur’an and as well as the reason and logic. Accordingly, if a person who takes a rope and ties it in a knot, unfastens it and says, ‘I unfastened this knot three times’, the knot will not be unfastened three times. It has been unfastened once. The one who says ‘I unfastened this knot three times’ will lie. For that knot to be unfastened three times, it must have been tied two more times. Just like this, possibility of the second and third divorces depends on the fulfillment of the second and third marriages. There can not be a divorce for a wedding which has not been fulfilled.

Divorced Woman

Very specific principles regarding divorced women took place in the Qur’an and in all of them, behavior toward women with “the good things accepted by all” was stipulated. We are presenting them without a comment:

Surah Al-Baqara 228-232:

228 Divorced women will wait by themselves for the time of three menstruation cycles. If they believe in Allah and the day of Akhirat [Afterlife], it is not halal/permissible for them to hide what Allah has formed in their wombs. And should their husbands wish to reconcile, they have more right to do it within that period. And as there is some loss for them, there are also many benefits over them that comply with the way that is acceptable for all. Yet, there is a degree over them for the men [men do not wait iddah like women]. And Allah is the One Who is the most exalted, the most powerful, the most honorable, the invincible/the subduer, the best law maker, the One Who precludes corruption best/makes incorruptible.

229Divorce is twice. **Then, either keep in a way that is acceptable for all or release by making better.** It is not halal/permissible for you to take back anything from which you have given to them. Yet, it is different when both of them fear that they are unable to keep within the limits of Allah. But, public officials; if you fear that they are not able to keep within the limits of Allah, then there is no blame upon both of them concerning that the woman gives a ransom/divorce compensation. These are the limits of Allah. Do not go beyond them. And whoever transgresses the limits of Allah, it is those who treat their very selves unjustly.

230If he divorces the woman, then she will not be halal/permissible for him unless she marries another husband other than him. Then, if the second husband divorces her and if they are confident that they are able to keep within the limits of Allah, then there is no blame upon them to return to each other. These are the limits of Allah which He makes clear for a people who know.

231When you divorce women and they complete their waiting period, **either keep them under acceptable conditions or release them again under acceptable conditions, but do not keep them against their good for violating their rights.** Whoever does this has treated unjustly to his very self. And do not take the Ayat of Allah in jest, remember and contemplate over the favor of Allah upon you, the book which He has sent down to remind you and laws, rules and principles that are set forth to prevent injustice, corruption and chaos. And be under the guardianship of Allah and know that indeed Allah is the One Who knows all best.

232And when you divorce women and **they have completed their terms and when they come to an agreement with their spouses in a way that is acceptable for all, do not forbid and prevent them just because they will marry their husbands.** This is with what those among you who believe in Allah and Akhirat [Afterlife] are reminded. This is more appropriate and better for you. And Allah knows but you do not know.

Surah At-Talaq 1-7:

1O Prophet! When you divorce women, divorce them for their Iddah and count Iddah/waiting period. And enter under the guardianship of Allah, your Rabb. **Do not take them out of their homes unless they have committed an explicit transgression, immorality, nor should they leave.** These are the limits of Allah. And whoever transgresses the limits of Allah has definitely treated unjustly to himself. You do not know, perhaps Allah will bring about another matter after this.

2,3**And when they have reached the end of their term, either keep them in a way that is acceptable for all or part with them in a way that is acceptable for all.** Take two people who are just from among you witnesses. And establish the testimony for Allah. This is instructed to those who believe in Allah and the last day. And whoever enters under the guardianship of Allah, Allah will make for him a way out and will provide him from where he does not expect. And whoever relies on Allah, He is sufficient for him. Surely, Allah is the One Who fulfills His command. Allah has definitely determined/set a measure for everything.

4And as for those from among your women whose menstrual cycle have been interrupted and who do not have any menstrual cycle because of an abnormality; if you doubt, their waiting term is three months. And the waiting term for those of them who are pregnant is until they deliver their burden; give birth or miscarry. Whoever enters under the guardianship of Allah; Allah will make ease for him of his matter.

5This is the command of Allah which He has sent down to you. And whoever enters under the guardianship of Allah, Allah will remove his evil deeds and increase the reward for him.

6Lodge those women in a part of your home according to your capacity and do not do anything to oppress them which may harm them and you. If they are pregnant, spend on them/provide sustenance until they deliver their burden. Then if they breastfeed for you, give them their payment and confer among yourselves in a way that is acceptable for all. And if you are in discord, then another woman will breastfeed whose payment will be upon the father.

7Let those who have vast resources spend/provide sustenance in accordance with their resources. And let him whose provision is restricted give from what Allah has given to him. Allah does not burden anyone other than what He has given to him. Allah will bring an ease after hardship.

Source of the Injustice Towards Women

As can be understood from the following ayat, there are primitive traditions at the source of the practices regarding women, which are out of Islam, reason and scientific truths. The Arabic customs in the period before Islam, such as beard, turban, burqa, veil and shalwar, were made as if they were in the religion and caused to be accepted by the Muslims right after the demise of our Prophet.

The reason for making such customs as if they were part of the religion is to make the women cover their brain, not their bodies or heads. We can see the Arabic customs from the Qur'an:

Surah An-Nahl: 56-59, 62:

56And those who associate others with Allah assign share from that which We have given them as provision for that which they do not know. *–By Allah, you will definitely be questioned for that which you have been inventing.–*

57And they attribute daughters to Allah. *–Purified is Allah from this–* And for them are sons that they desire.

58And when one of them is given the good tidings of a birth of a daughter, his face becomes dark with anger.

59He hides himself from his people because of the ill of the good tiding/news he has been given; should he keep the daughter despite humiliation and scorned or should he bury her into the ground? Be careful! How evil is their judgment/tradition!

62And they attribute to Allah that which they dislike. And their tongues continuously say in vain that the best belongs to them. Indeed, there will be only fire for them and they will be thrown first.

In this group of ayat, the strayed beliefs of the Arabs in terms of their children and commodities and how far they went in customs, ignorance and insolence are expressed. The Arab polytheists of that time made so-called distributions according to their minds and allocated some of the food to idols and their so-called deities. They owned the male children that they considered superior and ascribed the female children whom they scorned on to Allah. When one of them was given the news that he had a daughter, he would become furious with such news and his face would turn black, aside from blushing, because of his anger. He would hide away from the society because of his female newborn and experience a battle within himself like *"I don't know if I keep or bury my child despite this infamy"*.

These ayat demonstrate the condition of humanity once and how Islam brought it out of a social pit.

Such beliefs of them have been shown in Surah Az-Zukhruf 19 and Surah An-Najm 21–22 as well.

The Arabic customs were this way. Nevertheless, there are more customs in the areas where the Civil laws have not entered yet in our world. According to such customs, women are deprived of inheritance and right of word in marriage and divorce. They are not educated, nor are they considered children. When father is asked about the number of his children, he tells the number of his sons; he does not consider his daughters.

When women make mistakes, they are proclaimed as prostitutes and courtesans and when men make mistakes, they are considered as womanizer, philanderer, wolf and Casanova through praises. That is our society in the 21st century.

The Warning of Allah

Surah At-Takwir 8,9:

... 8,9when those who are in agony are asked “For what sin were their lives ruined?”...

“Mev’ude مؤودة”, expressed in the ayah is derived from the root of “V’ed وئد”. “V’ed وئد” means strong, high, sonorous sound, cry, which is heard from distance.³

Mev’ude refers to the inhuman tradition of the Arabs before the Islam of burying the female children alive into ground.

Some of the Arabs did it with the fear that something disgraceful might happen to them in the future because of their daughters and some did it to make their daughters angels because of the belief that “angels are the daughters of Allah”. However, it is a higher probability that the main reason that caused them to inflict this cruelty is poverty

and fear of being unable to feed the child. This issue is mentioned in some other ayat such as Surah Al-An'am 151 and Surah Al-Isra 31.

However, there were those people who did not assent to bury the female children among the Arabs. For example, the person called Sa'sa'a b. Naciye el-Mucasi, grandfather of famous Arab poet Farazdak, rescued the female children to be buried into ground from Beni Temim, his own tribe, by giving ransom.

Another point that must be taken into account in these ayat is that the question about the reason of the murder committed by means of burying alive is asked to the innocent girl who is killed, not to the murderer. The fact that the question will be asked to the innocent, unprotected and aggrieved girl means that, on the Judgment Day, no right of word will be given to the murderer who committed the murder; with this expression, the art of "Tariz" (antithesis) is presented and these murderers were warned severely regarding the situation they would experience at the great crowd.

In the ayat, it is explained that killing of children intentionally is a great sin regardless of the manner of committing, by exemplifying the murder committed through burying alive that in fact.

The expression of *ve iza'l-mev'udeti suilet* in the ayah is translated as "when the girl who is buried alive into the ground is asked" which narrows down the message of the ayah. True meaning of the expression is: **"every adult person, whether girl or boy, whose possibilities are restricted through oppression and torment; deprived from education-training, job opportunities and possibilities, thus being obliged to have an inconvenienced and shabby life and whose lives pass in agony"**. It must be remembered that such type of social murder is in the scope of the same felony as well.

FOOTNOTES

1 Rabb means “The One Who disciplines and educates, One Who guides his creations to a certain target/targets within the frame of a schedule, one who programs and manages the development”. This word, in absolute terms, is used for Allah alone. As to humans, it is used in such forms as “the rabb of the house”, “the rabb of the workplace”, etc. The English term closest to this term in the context of meaning is “boss”. While having a meaning close to rabb, this word does not cover the meaning of rabb entirely as it is used only in the commercial context. For this reason, since we did not have the possibility to explain the term rabb with multiple words, we had to leave it in its original Arabic form. Therefore, our readers should keep the above mentioned definition in their minds.

2 Allah does not have a gender. However, in the language of English, 3rd singular personal pronoun is used differently for male and female. It is the male personal pronoun which is used in the official writings such as law, circular notice and regulations. Because of this character of the language of English, the pronoun of “He” has been used for “Allah”.

3 Lisan-al Arab, “v e d” article.

WAR/BATTLE IN ISLAM

The term “savaş” in Turkish is used as the counterpart of the words in Arabic of “قتال qital”, “جهاد jihad”, and “حرب harb محاربة muharaba”. As the meanings of these words are different, the word of “war/battle” in Islam is misunderstood as well.

The word of “حرب harb” is defined in dictionaries as “نقيض السلم naqizus silm; opposite of distancing from negativities”.¹ Also in the dictionaries, the word of “خرب kharb” written with خ ha (kha) letter is defined as “نقيض العمران Naqizu'l Umran: destruction, opposite of construction”.² This means that these two words have proximity in terms of meaning.

It will not be a true to view that the word of “war/battle” is the meaning of the words of “harb” and “muharaba” since in the exact meaning of the words of “harb” and “battle”, there is no dying and killing.

If we enlarge the word of “harb” “naqizus silm; opposite of being distant from negativities”, we can understand that it means “rendering all the positive things negative”. It is possible to list thousands of negativities here, ranging from breakdown of sturdy structures, demoralization of people and pillage of their commodities and properties to destruction of crops, orchards and forests, rendering people disabled or offend them, captivate them, imprison them.

In this case, from the word of “محارب muharib”, it is understood that it is a “person who would conduct destruction; who would destroy a place; break down sturdiness and integrity with an attempt and who would demolish peace.” As it is seen, it is not necessary that there is dying or killing in it.

In the Qur'an, words with the origin of “ح ر ب harb” take place eleven times. Four of them are in “محراب mihrab”, one is in “محارب meharyb”, one is in “حارب harabah”, one is in “يهاربون yuharibune and remaining four are in “حرب harb” form. When the verses where these words are used are scrutinized, it will be seen that the deed of such breakdown, destruction and demolition is an action that is specific for those who associate others with Allah and hypocrites. Here, only in Surah Al-Baqara 279, there is the threat that the people who enjoy Riba [income that is earned easily without risk, working and effort] (those who earn money without labor, risk, and investment) will be devastated by Allah and His Messenger.

The word of “جهاد Jihad” was acknowledged wrongly by the Muslims and given a meaning of “dying and killing”. We explained “Jihad” previously as follows:

“Jihad” means “Using of the physical, mental and financial powers given by Allah to serve Allah; that is to say, it means making efforts to understand, tell, live and promote and expand the Qur'an”; and this is done by knowledge, labor, and goods. This can be conducted personally or institutionally.

The word of “قتال Qital” is a reciprocal word and means “Mutual killing of persons”. Hence, “Muqatil (a person who is at war)” means “A person who took the risk of dying and killing”. The “Battle/War” that we will pore over here is the equivalent of the word of “قتال qital, مقاتلة muqatalah (killing-dying).”

When the Qur’an is examined from the beginning to the end, it will be seen clearly that the objective of Islam is the value of the life of a person and his/her happiness. Hence, the meaning of the word of Islam is already “Distancing the humans and societies from all kinds of negativities and bring them to perfection in every aspect”.

It will be remembered that our Rabb¹ gave the following orders to the Muslims and did not give any order for battle/war.

Surah Fussilat 33, 34:

33,34 And who else is better in speech than the one who invites to Allah, does righteous deeds and says: “I am among the Muslims”? And the good and the evil are not the same. **Repel evil with that which is the best.** Then the one whom between you and him is enmity will become as if he is very close familiar.

Surah Al-Ma’idah 13:

13 Then, We cursed them for they had broken their covenants and made their hearts hard. They distort the words from their proper/literal meanings. And they have abandoned a significant portion of what they have been advised. You always see a treachery from them, except for a few among them. **But, you, pardon them and do not mind.** Indeed, Allah likes those who produce good.

Surah Al-Muzzammil 10:

10 Be patient over what they say/they will say. And avoid them with good avoidance.

Surah Al-Ghashiyah 21,22:

21,22 Now remind, indeed, you are only a reminder. **You are not a tyrant over them.**

Surah Al-Baqara 109:

109 Although the truth has been disclosed to them, many from among the People of the Book wish to turn you to be infidels; the ones who consciously deny the Divinity of Allah and the fact that He is Rabb after you have believed out of their envy in their selves. **Despite this, treat them with forgiveness, tolerance until the command of Allah arrives.** Indeed, Allah is the One Who is the most competent over everything.

Taking a life is like taking the life of the entire universe before Our Rabb.

Surah Al-Ma’idah 32:

32For these happen, We decreed upon the Israelites: “Indeed, whoever kills a self unless for a self or for a corruption on the earth then it is like he has killed all the people entirely. And whoever causes a self to live, then it is like he has caused all the people to live”. And indeed, Our messengers came to them with clear proofs. Then, most of them are those who transgress on the earth.

Our Rabb gives substantial importance to the lives of the humans and does everything to protect and rescue them.

Surah Al-An'am 151, 152:

151Say: “Come, I will recite you what your Rabb has tabooed; made untouchable to you”.

‘Not to associate anything with Him,
to do good to mother and father – treat them good,
not to kill your children out of poverty/being made poor, -We provide for you and them.-

not to approach apparent and concealed of evil,
not to kill a soul which Allah has forbidden except by right, -These are what He brought upon you as a liability so you may use your reason.

-152And do not approach orphan's property, -But until he reaches the age that he is able to distinguish between good and evil, you can approach in a way which is best and spend in the appropriate way.-,

weight in justice and equity and give full measure, -We never burden anyone other than what he is able to; other than what is within his capacity.-

Surah Al-Furqan 68-71:

68-71And servants of Rahman [Allah; the One Who shows great mercy on the earth to all living beings that He created] do not invoke any other deity with Allah. They do not kill the soul that Allah has forbidden. – They only kill by right. – And they do not commit unlawful sexual intercourse. – And whoever does these, will meet sin. His punishment will be multiplied on the day of Qiyamat [Resurrection] and he will abide there forever, being humiliated. Except for those who repent, believe and do righteous deeds. Thus, Allah replaces their evil deeds with good. And Allah is very forgiving, very merciful. And whoever repents and does righteous deeds, surely he will return to Allah as his repentance is accepted. –

Surah Al-Isra 33:

33And do not kill a person that Allah has made haram/forbidden except by right. And whoever is killed unjustly, We have given an authority to his relatives. Let him not exceed in killing. – Surely, the one who is killed/the relatives who are to defend his rights are supported. –

This is the announcement of the fact that the life of a person is protected and guaranteed by Allah and that no one can kill any other person through a personal or public decision by way of war except for the factors allowed by Allah.

A believer kills a believer only by mistake; a person does not kill another person deliberately.

Surah An-Nisa 92, 93:

92And it is never for a believer to kill another believer except by mistake. And whoever from among the believers kills a believer by accident/unintentionally, that believer must free a believing slave and provide a compensation to be delivered to the family/heirs of the deceased. –Except for when the family of the deceased gives it up.- In the case that the deceased is from an enemy people while he is a believer, then the one who has killed must free a believing slave. If the deceased is from a people with whom you have a covenant, the one who has killed must provide a compensation to be delivered to the family of the deceased and also free a believing slave. Whoever is not able to do these, he will fast for two consecutive months so his repentance may be accepted by Allah. Allah is the One Who knows best, the One Who is the best law maker.

93And whoever intentionally [deliberately, on purpose] kills a believer, his recompense is Jahannah [Hell] wherein he will abide eternally. And Allah will be displeased with him, curse him, deprive him of His mercy and He has prepared a great punishment for him.

If two believer groups are aggravated into a war by provocation, other Muslims intervene with them.

Surah Al-Hujurat 9, 10:

9And if two groups from among the believers are made to battle each other, immediately make peace between them. Should one of them attack the other, fight against the attacking side until they return to the command of Allah. And if the attacker returns, make peace between them with justice and treat in justice and equity. Surely, Allah likes those who treat in justice and equity.

10Believers are only brothers. Therefore, make peace between your brothers and enter under the guardianship of Allah so you may receive mercy.

The two groups that became subject matter herewith can be two neighbors, people of two villages, two football teams and two countries. When they attempt to kill each other or engage in a war upon a trick, the Muslims around must intervene and explain that they are brothers and sisters, that they are nourishing themselves within the property of Allah just like siblings nourishing themselves within the property of their fathers and that the injustice between them cannot be the reason for them to kill each other.

Why war/battle?

As this is the case, there are types of unthankful people who make others unhappy for the sake of their interests and who benefit from ruining a society:

Surah Al-Adiyat:

1-5 Those who run panting, then strike sparks of fire, then raid in the morning, then raise clouds of dust therein, then plunge into the most valuable resources and assets of a community is the evidence that 6 indeed, man is very ungrateful to his Rabb, 7 and he is definitely witness to this. 8 Without a doubt, he is tough because of his love of wealth.

9-11 But, do those looters not know that their Rabb is to inform them on the day when what is within the graves is thrown out and what is within the hearts is obtained?

At this point, it will be necessary to dispel and destroy these combatants, the people who will ruin the society in material and spiritual grounds. In sum, it will be necessary to prune the degenerate buds; qital, muqatalah (war/battle; dying- killing) will be mandatory.

The expression of *“If Allah had not eliminated and prevented some of the people with other people, all sprouts, buds, fruits on the trees, harvested grains, legumes, thorns in barren lands, all built structures, bazaars and malls; markets, all Salah; support institutions (workplaces; employment and procurement institutions, educational and training facilities and security centers) and all the masjids [school] within which the name of Allah is mentioned frequently would have definitely been demolished..”* in the Ayah 40 of the Surah Al-Hajj and the expression of ***“If Allah did not repel some people by some other people, the earth would be corrupted.”*** in the Ayah 251 of the Surah Al-Baqara explain the reason for rendering war legitimate.

We must detail this issue by explaining through this expression. Allah ordered that war/battle can be waged only for getting rid of the people who are combatant [offensive] to Him; who attempt to destroy the principles He has constituted and who try to demolish people and nature by eliminating such principles and that they should be executed to death by way of a trial/judgment.

Surah Al-Ma'idah 33, 34:

33,34 The recompense of those who fight against Allah and His Messenger; who have attempted to cause corruption and make chaos on the earth –*except for those who return before you prevail over them/capture and overpower them*- is none but they should be killed/they should be educated, trained so that they may return or be driven away from the city life and made to be agricultural laborer in the farms, be made to work in stone pits or be cut off the covenants; commitments or be exiled from where they are. This is a humiliation for them on the earth. And a great punishment will be for them in Akhirat [Afterlife] as well. And know well that Allah is the One Who forgives much and shows great mercy.

The “muharaba” which is stated here and waged against Allah and His Prophet was explained as “fitna” in other verses. The fitna means “**return to the denial that they push and losing the homeland**”. It was highlighted that fitna is severer than killing a person.

Surah Al-Baqara 191:

191 And kill them wherever you seize them, expel them from where they have expelled. And averting people from the religion; driving them to associate others with Allah, to consciously deny the Divinity of Allah and the fact that He is Rabb is more severe than killing. Do not battle by Masjid al-Haram; the untouchable theological education center unless they battle you. If they battle you despite this, kill them immediately. Thus is the punishment of the infidels; those who consciously deny the Divinity of Allah and the fact that He is Rabb.

Because of that, our Rabb gave the order of muqatalah; killing and dying; until the “fitna” disappears.

Surah Al-Baqara 193:

193 And battle them until there is no activity of averting people from the religion; driving them to associate others with Allah, to consciously deny the Divinity of Allah and the fact that He is Rabb and the religion belongs only to Allah. But, if they cease, animosity will be for none except for those who treat themselves unjustly.

Surah Al-Anfal 39:

39 And fight them until the activity of averting people from the religion is no more and the religion belongs only to Allah. And if they cease, let it be known that Allah is the One Who sees best what they do.

We can explain Islam’s justification of war/battle only as “fitna (activity of averting people from the religion)” too.

We see an example of this in the Surah Al-Kahf (Ayah 60-82). When our Rabb assigned Moses to take the Israelites out of Egypt by killing Pharaoh by drowning him in the water, Moses had been in depression because of the qualms of conscience caused by a murder he committed previously. In the travel he had in order to get rid of the depression, he met a Scholar to whom Allah gave his grace (a messenger whose name is not stated) and learned from him that those who wage war against Allah must be killed, and he witnessed the killing of such person.

Resolution for war is taken by the public authority in the name of Allah. Any Muslim or a group cannot declare war/battle himself/herself on behalf of Islam whenever he/she wishes, commit a terrorist action or conduct a suicide attack by making a decision by

himself/herself. As it is known, in Meccan conditions, Muslims were not allowed for war/battle without being organized in state level and they were not held liable for war.

It is cruelty and terror that some particular persons and institutions do not allow the people who do not comply with their own beliefs and behaviors to have the right to live and that they use of some inhuman actions in order to harm them.

Unfortunately, as one third of the Qur'an orders reason, consideration, observation and research; so-called Muslims, who neglect these duties, did not have any method but forced indoctrination. It is a famous story. An illiterate shepherd was asked whether he was able to prove the existence of Allah, he proudly answered that he could. As the people who were present there were sure that the illiterate shepherd could not do this, they asked how he could do. He showed the stick in his hand. "I can prove it with this", he answered. And, this time, he answered the question of "how?" as below:

- I would beat a person who denies Allah, I would beat him with this stick until he says "Allah exists and One", he said.

So this is the portrait of those people who pretend to be Muslims today. Hence, everywhere in the world, the people who pretend to be Muslims and real Muslims have come to be acknowledged as the murderer and terrorists shedding blood and inciting disorder.

Despite this situation, our Rabb allows for a war/battle and gives His order for a war in special cases. He grants such consent regarding the conditions in which the war takes place:

Surah Al-Hajj 39-41:

39-41 Those whom are waged war have been allowed to fight since they have been treated unjustly; driven out from their lands without right only because they have said "Our Rabb is Allah!"

And surely, Allah is the One Who is the most competent to lead them to victory. If Allah had not eliminated and prevented some of the people with other people, all sprouts, buds, fruits on the trees, harvested grains, legumes, thorns in barren lands, all built structures, bazaars and malls; markets, all Salah; support institutions (workplaces; employment and procurement institutions, educational and training facilities and security centers) and all the masjids [school] within which the name of Allah is mentioned frequently would have definitely been demolished.

Allah will definitely help those who help Him -who establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], who give zaqah/tax, instruct that which is acceptable for all and who forbid with Wahy [Revelation] and common sense that which is considered evil, if We make them have authority and home-. Surely, Allah is very powerful, almighty. And only to Him belongs the consequence of all matters

Surah At-Tawbah 13-15:

13Will you not fight against a people who broke their oaths, determined to expel the Messenger from his land and began to fight you first time? Or do you fear them in awe with respect, love, knowledge? If you are believers, Allah is the One Who is more worthy for you to fear in awe with respect, love, knowledge.

14,15Battle them so Allah may punish them through your hands and disgrace them. And He may make you victorious over them and heal the hearts of a believing people, remove the hatred of their hearts. Allah accepts the repentance of whom He wills. And Allah is the One Who knows very well, the One Who is the best law maker, the One Who precludes corruption best/makes incorruptible.

Surah An-Nisa 75, 76:

75What is the matter with you that you do not fight for weakened men, women and children who say: “O our Rabb! Take us out of this land, people of which treat themselves unjustly, appoint for us a familiar who is protector, guide from Yourself and appoint a good helper from Yourself”?

76Those who have believed fight for the cause of Allah. And the infidels; those who consciously deny the Divinity of Allah and the fact that He is Rabb fight for taghut. Therefore, fight against the companions, helpers of satan. Surely, very weak is the plot of satan..

In the expression of “*What is the matter with you that you do not fight for weakened men, women and children who say: “O our Rabb! Take us out of this land, people of which treat themselves unjustly, send us a protector, guide from Yourself”?*” in Surah An-Nisa Ayah 75, a justification for war is being explained. Accordingly, it is necessary to run to help of those poverty-stricken people whose freedoms of religion and belief were restricted by the cruel people/those people who associate others with Allah, and beg to Allah as *O our Rabb! Take us out of this land, people of which treat themselves unjustly, send us a protector, guide from Yourself”?*” It is an obligation of the Ummah/Muslim people to save the believers who are subject to cruelty and captivity.

Surah Al-Baqara 190:

190Fight those for the cause of Allah who fight you; die and kill. And do not transgress. Surely, Allah does not like the transgressors.

Surah Al-Baqara 194:

194The prohibited month is for the haram/forbidden month. And all that which must be obeyed/binding provisions are for each other. Then whoever has attacked you, then attack him in the same way he has attacked you. And enter under the guardianship of Allah. And know that Allah is with those who have entered under the guardianship of Himself.

Surah Al-Baqara 216:

216And although war is not pleasant for you, it has been given you as a mandatory liability. It is possible that you do not like which is good for you. And it is possible that you like that which is bad, harmful for you. And Allah knows but you do not know.

In Surah Al-Baqara 190, with the expression “*And do not transgress. Surely, Allah does not like the transgressors.*”, Allah reminds the important points. The expression of “...never transgress” in the Ayah prohibits destruction of the territories of the enemies and inflicting harm to the innocent children who do not even know what war is, to women and seniors, to the paralyzed and blind people, to temples, to the trees with or without fruit, to vegetables, fruits, and crops within the territories of the enemies, and to the pet animals in the settlement. And it also prohibits handling of the obtained war booties by soldiers, touching to the chastity of the women and girls, killing of the wounded soldiers of the enemy who cannot fight, pursuing those who flee leaving their weapons and fire guns to them from behind and torturing the captives.

In addition, those who ask for mercy are under protection:

Surah An-Nisa 94:

94O you who have believed! When you set out for a campaign for the cause of Allah, investigate meticulously. And do not say to the one who greets you: “You are not a believer”, considering the conveniences of the worldly life. There are many booties with Allah. You were like that before and Allah made you a favor. Therefore, investigate meticulously. Surely, Allah is aware of what you do..

The battles made during the time of the Prophet were waged completely in compliance with these verses on behalf of Allah in order to confront those who waged war against Allah and for the sake of fitna. For example:

The Battle of Badr was fought due to the cooperation between the hypocrites in Medina and Meccan polytheists to kill the Prophet and annihilate the religion of Islam.

The Battle of Uhud is a defense battle against those who wanted to take revenge of the defeat in Badr.

The Battle of the Trench is a war waged for defense in their own lands and cities against the collective attacks of the Jews, hypocrites and polythesits/those who associate others with Allah to destroy the Muslims.

Conquest of Mecca was fought for the Muslims to safeguard themselves due to the fact that Quraysh broke the Piece Treaty in Hdaybiyah. It was not waged to make any person accept the religion or for pillaging of commodities. The issue is explained in the Surah Al-Tawba in detail.

The Expedition of Tabuk was about the fact that the Syrian Christians wrote a letter to Heraclius, the Emperor of Byzantium, and stated that Mohammed had died, the Muslims were destitute in famine and poverty, and it was the right time to convert them,

to include them to their own religion, or to annihilate them if required if troops can be sent to them.

Upon this event, the Emperor of Byzantium sends a 40.000-person troop against the Muslims. Some Arab tribes cooperate with the Byzantines as well.

The situation is notified to the Prophet in Medina. The believers are invited to gird their loins. Everyone; women, men, poor ones and wealthy ones urge to contribute as much as their means. **The Expedition of Tabuk** is this kind of defense-oriented campaign.

Killing for the path of Allah

As it is known, battle has two sides as killing and dying. In terms of killing, our Rabb orders not to go beyond the limit/transgress and reveals a point more expressly, which is the position of the people that kill:

Surah Al-Anfal 17:

17And you did not kill them but it was Allah who killed them. And you did not throw when you threw but it was Allah who threw. And so He might test the believers with a good trial. Surely, Allah is the One Who hears best, knows best.

Allah, by saying, **“you did not kill them but it was Allah who killed them. And you did not throw when you threw but it was Allah who threw”** attributed killing to Himself and pointed out that Muslim soldiers cannot be qualified as "murderer" or “malefactor”. As it is understood from this fact, in legitimate wars; in the wars envisaged and consented by Allah and by the resolution of jurisdiction; killing, as done in the name of Allah, does not make the killer an offender, a murderer and a cruel person.

Neither Our Prophet nor any of the genuine Muslim administrators who followed him waged wars/battles to have others believe in their religion or to pillage. The war booties earned in a battle were qualified as “anfal (tip, bonus)” and allocated to public, not to the veterans. This is explained in the Surah Al-Anfal and Al-Hashr in details.

Our Rabb has prohibited converting any person or society into the religion by force. He bestowed freedom of belief and opinion to everyone. There are tens of verses in this regard in the Qur'an. As can be seen from the following verses, purpose of war is to gain Allah's consent and to eliminate fitna.

Surah An-Nisa 71-76:

71O you who have believed! Take your precautions and set out against them in small troops or all together.

72Surely, some among you linger behind. And when a disaster hits you, he says: “Indeed, Allah has favored me so I was not with them as a witness”.

73But if a bounty from Allah comes to you, he will say as if there had been no affection between him and you: “If only i had been with them and reached a great success!”.

74Then let those who sell the simple worldly life for Akhirat [Afterlife] fight for the cause of Allah. Whoever fights for the cause of Allah and is killed or achieves victory; then We will give him a great reward.

75What is the matter with you that you do not fight for weakened men, women and children who say: “O our Rabb! Take us out of this land, people of which treat themselves unjustly, appoint for us a familiar who is protector, guide from Yourself and appoint a good helper from Yourself”?

76Those who have believed fight for the cause of Allah. And the infidels; those who consciously deny the Divinity of Allah and the fact that He is Rabb fight for taghut. Therefore, fight against the companions, helpers of satan. Surely, very weak is the plot of satan.

For the believers, it is essential not to have war; dying and killing but to have a dissuasive force:

Surah Al-Anfal 60:

60And collect any kind of force as you can against them and prepare war horses so you may make ideal people those who are enemy to Allah, your enemies and lower ones than those whom Allah knows but you do not. And whatever you spend for the cause of Allah will be paid to you fully and you will not be treated unjustly.

Surah An-Nisa 71:

71O you who have believed! Take your precautions and set out against them in small troops or all together.

Surah An-Nisa 102:

102And when you are among those who are on a campaign and provide training and education for them, let some of them stand/join the training with you. And let them take their weapons with them. And when they have received enough knowledge and are convinced, let them stand behind you. Then, let another group who have not yet received education and training come to join you for training and let them take precautions and carry their weapons with them. The infidels; those who consciously deny the Divinity of Allah and the fact that He is Rabb wish that you become negligent of your weapons and belongings so they may suddenly raid upon you. If a trouble reaches you from the rain or you become ill, there will be no blame upon you to leave your weapons. Take your precautions as well. Surely, Allah has prepared a humiliating punishment for the infidels; those who consciously deny the Divinity of Allah and the fact that He is Rabb.

In Surah Al-Anfal 60, all the believers and all the times are addressed and it was said, **“And collect any kind of force as you can against them and prepare war horses so you may make ideal people those who are enemy to Allah, your enemies and lower ones than those whom Allah knows but you do not. And whatever you spend for the**

cause of Allah will be paid to you fully and you will not be treated unjustly.” And, thus; a military strategy was determined for the believers.

In the verse, first, “**And collect any kind of force as you can against them**” is said to order procurement of all kinds of military weapons and material and by saying, “***Prepare the war horses***”, “war horses” were underlined. As it is known, best war vehicle in the time of the revelation of the Qur’an was a horse. Hence, from the word of “horse” in the verse, today's most advanced war weapons like warplanes, tanks, submarines, guided missile or even an Atomic bomb must be understood.

It is understood that with the expression of ***enemies of Allah, your enemies*** in the verse, “Those who associate others with Allah/polytheists, *Jews and all the enemies of Islam*” and with the expression of ***whom Allah knows but you do not***, “hypocrites and distant enemies” are meant through the instrumentality of the verses of Surah At-Tawbah 101 and Surah Ali Imran 118.

Muslims must have all kinds of equipments and get over the war with the least possible casualties. This issue was mentioned in the verses **243-253 of the Surah Al-Baqara**. Here, it is stated that David brought the war to end by killing Goliath and no casualties were incurred and pointed out that the Muslims must battle through this method. Detailed explanation of the war in question is in the **1st Samuel, 17: 153 section of the Old Testament**. Qur’an confirms this section.

As can be understood from here, a battle is won by reason and education. A single reasoned and trained person is able to change the outcome of a battle. The message Allah wants to deliver the believers in this passage is this. Crowd and vulgar power must not be relied on, war tactics must be developed, and David must be taken as an example. Today, it must have been the Muslims, not the infidels, who control a battle/war from thousands of kilometers and acquire victory without casualties of commodities and lives by clicking on a single key!

War in the haram/prohibited months and prohibited region

One of the biggest values of Islam is the fact that it prohibits war in the haram/forbidden months and considers this among one of the biggest sins.

In the Arab tradition, prohibited months and a prohibited region were determined in order to ensure a safe and sound hajj[Pilgrimage/high theological education] and transport during the period of hajj[Pilgrimage/high theological education]. And in these months and the region, certainly no war could be waged. In these verses, it is ordered to the believers that if there becomes an attack for war in these months and in this region to the believers, they should not follow this tradition.

On that day, the surrounding Arabic tribes were visiting the Masjid al-Haram for training and education.

The message that these verses give us is that wars must by no means be fought in the manner that they would interrupt education and training in these periods and educational areas as well as schools that they would affect the security of the educational places and

roads, that they would prevent the teachers and students to carry out their works and that they would have the teachers and students participate in the war.

However, during the period of education, also in the prohibited months, if the believers are attacked, they will have to defend.

Surah Al-Baqara 194:

194The prohibited month is for the haram/forbidden month. And all that which must be obeyed/binding provisions are for each other. Then whoever has attacked you, then attack him in the same way he has attacked you. And enter under the guardianship of Allah. And know that Allah is with those who have entered under the guardianship of Himself.

Many arrangements regarding domestic law on war/battle are available in the Surah Al-Baqara, Surah Ali Imran, Surah An-Nisa, Surah Al-Anfal, Surah At-Tawbah, Surah Al-Ahzab, Surah Al-Mumtahinah, Surah Mohammed and Surah Al-Hashr in detail. It is recommended to the readers who are interested in the issue to read the verses in the mentioned surat.

DYING ON THE PATH OF ALLAH

Dying on the path of Allah brings both Allah's appreciation and substantial benefits.

Surah Ali Imran 169-171:

169-171And never think of those who were killed in the cause of Allah as dead. Rather, they are alive, being provided with that which Allah gives of his bounties with their Rabb. They wish to give to those who have not joined them yet the good tidings that there will be no fear for them and they will not grieve. They wish to give the good tidings of a favor, reward from Allah and that Allah will definitely not let rewards of the believers be lost.

Surah Al-Baqara 154:

154And do not say about those who are killed in the path of Allah, "They are dead". Rather, they are alive. But you do not perceive.

Surah An-Nisa 74:

74Then let those who sell the simple worldly life for Akhirat [Afterlife] fight for the cause of Allah. Whoever fights for the cause of Allah and is killed or achieves victory; then We will give him a great reward.

Surah Muhammad 4-6:

4-6When you meet/battle those who consciously deny the Divinity of Allah and the fact that He is Rabb, strike their necks at once.../battle to death. And when you prevail over them, secure the bond/make strong decisions. And when the war lays down its

burdens and it is over, release them free either without compensation or with ransom. Thus, if Allah had willed, He would surely have maintained justice by recompensing them. But this is so to test you with each other. And as for those who are killed/kill/fight in the path of Allah; Allah will never waste their deeds. Allah will guide them, amend their conditions and admit them to Jannah [Heaven/Paradise] which He has made known to them.

Surah Ali Imran 195:

195And, their Rabb responded them: “Surely, I never let the deed of any worker among you get lost, whether male or female –*that you all are same*-. Therefore, those who emigrated, were driven out from their homes, were harmed in My cause, who fought and are killed; I will definitely remove their evil deeds from them and admit them into the gardens of Jannah [Heaven/Paradise], underneath of which rivers flow, as a reward from Allah. And Allah is the One Who has the good of the reward with Him”.

Surah Al-i Imran 157,158:

157If you are killed or die in the path of Allah, then a forgiveness and mercy from Allah is indeed better than what they accumulate.

158Surely, whether you die or are killed, you will certainly be gathered to Allah.

Surah At-Tawbah 111, 112:

111,112Surely, Allah has purchased from those believers who repent, worship, praise, travel, acknowledge the oneness of Allah, submit, command the good that is accepted by all, forbid the evil deeds, preserve the limits of Allah their lives and wealth for that they will have Jannah [Heaven/Paradise]. They battle in the cause of Allah; then they kill and are killed. This is the true promise of Allah that is in the Torah, the Bible and the Qur'an. And who is the one who is more faithful to his promise more than Allah? Then, rejoice over the business you did. And this is what the great salvation is. And give to the believers the good tidings!

Surah Al-Hajj 58, 59:

58,59And those who emigrate for the cause of Allah and then are killed or die; surely, Allah will provide for them a good provision. And surely, Allah is certainly the One Who is the best of providers. He surely will admit them into a place where they will be pleased. And surely, Allah is the One Who knows very well, forbears much.

As a result, both dying and killing are crimes, other than the conditions where our Rabb consents toward His own path; they are not the things that Muslims would do.

WHO IS A SHAHEED?

The word of “شهيد Shaheed” is hyperbolism “verbal noun” derived from “ش ه د shd (shaadat)” root and its meaning is “The one who witnesses at utmost/advanced level.” “

عَلِيم alaim” is used for the person who knows well if knowledge is absolutely attributed to knowledge; if attributed to confidential things “خَبِير habyr” is used for the person who knows well; and if attributed to clear, exposed things, “شَهِيد shaheed” is used for the person who knows them well. (LISAN AL-ARAB)

The word of “شهادة shaadat” which is the infinitive of the word means “witnessing” in Turkish. An ordinary person who knows the obvious things is called “شاهد shaaheed” and a person who knows them in most advanced level is called “شَهِيد shaheed”. This word is one of Allah’s first degree titles in an exact sense, one of Allah’s titles, “ash Shaheed”. This is stated in the Qur’an 55 times, 35 of which are singular, 2 of which are tasniyah (binary) and 18 of which are plural. We also see in the Qur’an that this name is used for Allah, messengers and people.

What we will handle here is the expression of “Shaheed”, which is used as the “Person who dies for Allah’s sake on the path to Him. The Qur’an does not qualify the persons who die for Allah’s sake on the path to Him as “Shaheed”. This expression does not receive approval from the Qur’an. Our Rabb uses the expression of “The persons killed on the way/for the cause of Allah.”

If such qualification will be interpreted for humans from the Qur’an’ verses, this must be done by means of these verses:

Surah Al-i Imran 18:

18Allah, forces of the nature/harbinger Ayat and those knowledgeable ones that maintain justice and equity have witnessed that there is no deity except Allah. There is no god but the One Who is the most exalted, the most powerful, the most honorable, the invincible/the subduer, the best law maker.

Surah An-Nisa 69:

69And whoever obeys Allah and the Messenger, those are with the ones upon whom Allah bestowed His favor of the prophets, the truthful ones, the advanced witnesses of the existence and divinity of Allah and the righteous ones. And how good are those as companions! **70This is a bounty from Allah. Allah is sufficient as the One Who knows best.**

When these verses are taken into account, it will be understood that the praiseworthy “Shaheed (witness at most advanced level)” is “scholars acting in justice.” The teqid and tahqiq (the fact that the sentence is a noun clause and “أَنَّ enne” preposition in its Arabic version) in the verse, in the expression of the fact that “**Surely, there is no god but Allah**” demonstrate that the witnessing here is an advanced level of witnessing, which is “being a Shaheed”.

It is because they are qualified in other verses of the Qur’an (Surah Al-Mu’min 7-9) as “**those who carry the Greatest Throne; those who teach and deliver the word of Allah**”.

And it will be seen that Our Rabb invites believers and the humans in the following verses to be “scholars acting in justice”.

Surah An-Nisa 135:

135O you who have believed! Be those who maintain/seek justice and equity as the ones who testify for Allah even if it is against yourselves, your parents and relatives. Whether rich or poor, know that Allah is closer to both. Do not follow your vain, transitory desire in order to be able to establish justice. If you distort or turn away, know that Allah is definitely aware of what you do.

Surah Al-Ma'idah 8:

8O you who have believed! Be witnesses who maintain justice and equity for Allah. And do not let your hatred for a people drag you to commit injustice. Be just because being just is closer to enter under the guardianship of Allah. Enter under the guardianship of Allah. Surely, Allah is aware of what you do.

Humans corrupted the concept of martyrdom (being Shaheed) and separated it into the sections like the martyr of the world and the Akhirat (afterlife), genuine martyr, judicial martyr and brought many judgments regarding each of them. Later on, fell through the cracks], and many types of martyrdom like beer martyr, task martyr, revolution martyr, stage martyr etc. were made up. For example;

It was accepted that “Those who get drowned in water, burn in fire, remain under the ruins of a collapsed building, die of an infectious disease like plague, die of an inflammatory disease like malaria, die whilst following the paths of science, die of a lung disease, die while delivering a child or at the postpartum period, die of headache, die of stomachache, die of job accidents while working in pursuit of halal/permissible earning of the subsistence of their families, die on Friday night, die as expatriates in other countries, are killed of inviting all to good, instruct good deeds that are accepted by all, preclude evil via revelation and common sense; die by falling down off animals, die due to sting of a poisonous animal, die due to neck broken as a result of falling off the roof of their houses, die because of a boulder falling onto them, die while defending their religious fellows, die defending their innocent neighbors and die for the reasons like scorpion and snake sting...etc. are martyrs”.

By creating conceptual contradictions among the Muslims, by using the words with different relational meaning, outside of their original meaning, the Muslims were dragged towards wrong paths. It is necessary not to abandon the Qur'an's guidance.

It must be remembered that there can be neither a شاهد Shaaheed (ordinary witness) nor شهيد Shaheed (absolutely perfect witness) from a dead person.

FOOTNOTES

1 Lisan al-Arab “حرب hrb” art.

2 Lisan al-Arab “خرب khrb” art.

3 Rabb means “The One Who disciplines and educates, One Who guides his creations to a certain target/targets within the frame of a schedule, one who programs and manages the development”. This word, in absolute terms, is used for Allah alone. As to humans, it is used in such forms as “the rabb of the house”, “the rabb of the workplace”, etc. The English term closest to this term in the context of meaning is “boss”. While having a meaning close to rabb, this word does not cover the meaning of rabb entirely as it is used only in the commercial context. For this reason, since we did not have the possibility to explain the term rabb with multiple words, we had to leave it in its original Arabic form. Therefore, our readers should keep the above mentioned definition in their minds.

MASJID AL-AQSA

Masjid al-Aqsa, as stated in the Qur'an, has got a very special meaning among Islam societies. It is the place where Allah made the prophet Muhammad walk at night in order to show some of His ayat/signs and conveyed the first revelation to the prophet near the last lote tree (a kind of Arabian cherry blossom). However, as time goes by, some legends about the prophet Muhammad's receipt of the first revelation were fabricated and verses of the Qur'an were taken away from their real expressions, so this meaning gained a new attribute with the effects of fictitious stories. Consequently, people's opinions inclined towards these superstitions. The people making comments based on these groundless rumours claimed that Masjid al-Aqsa towards which the prophet Muhammad was made to walk by Allah is the temple which is located in Jerusalem today. They also asserted that he was bestowed upon the miracle of ascension to the heaven there. They caused these mistakes which they put forward through insistence to be written in the books in this manner. Under the effect of this misinformation and lots of groundless rumors, a distorted comprehension and superstition rose among the Muslims 90-100 years after the prophet Muhammad. It was believed that the prophet Muhammad went from Masjid al-Haram to Masjid Al-Aqsa in Jerusalem on foot at the night of the first revelation and there he rose to the sky and talked to Allah and Gabriel. However, people of Mecca living in those times probably knew the place of the first revelation, Cennet'ul -Mevâ (the Garden of Abode) there, lote trees and the lote tree of the uttermost boundary. For this reason, they didn't ask any questions as to where this place is and they didn't interpret this phenomenon as the prophet's ascending to the heaven and talking to Allah and Gabriel.

Very significant topics regarding the night of the first revelation such as the revelation not being delivered to the prophet Muhammad by Gebrail, the prophet Muhammad not rising to the heaven and Cennet'ul-Mevâ (the Garden of Abode) not being a place in Jannah [Heaven/Paradise] in Akhirat [Afterlife], were analysed in our study called Tebyinu'l Qur'an and our other writings. Here, we only focus on where Masjid Al-Aqsa is.

The expression of Masjid Al-Aqsa which only takes place in the first ayah(verse) of Surah Al-Isra means "the farthest masjid". For a masjid to be referred as this, there should be more than one masjid in the surrounding area; and one of these masjids should be farther to the centre than the others. Otherwise, this expression becomes faulty in regard to semantics.

On the other hand, by means of the phrase "Masjid Al-Aqsa, a side of which We blessed" in the ayah in which the expression of Masjid Al-Aqsa takes place, it is understood that Masjid Al-Aqsa is geographically almost outside "the blessed place", in other words, at an edge of this place. In this case, it is necessary to find first where "the blessed place" is and then to determine where the edge of this place is.

In the Qur'an, it is explained where "the blessed place" is.

Surah Ali-Imran 96:

96Indeed, the first house that was built as a blessing for the mankind and a guide for all universes is the one that is in Mecca.

That is to say, the place is Kaaba, in other words Masjid Al-Haram. Since Masjid Al-Haram means “the masjid of the forbidden/haram region”, the borders of the forbidden/blessed region at whose centre Kaaba is situated should be determined so that the edges of this region can be ascertained.

In all the documents the topics of which are Mecca and Kaaba, the borders of the forbidden, blessed region are determined as follows:

- Four miles from Kaaba to Madina road
- Six miles from Kaaba to Yemen road
- Eleven miles from Kaaba to Taif road
- Seven miles from Kaaba to Iraq road
- Nine miles from Kaaba to Ci’rane valley
- Ten miles from Kaaba to Jeddah road

In this case, Masjid Al-Aqsa mentioned in the verse of the Qur’an which is our subject is supposed to be situated almost outside and at the edge of the region whose borders were determined above.

When we take account of the facts that Masjid Al-Aqsa is almost at the edge of the forbidden/blessed region (which is stated in the Qur’an) and that it has to be the farthest masjid to the centre among the masjids situated in that area in regard to semantics, the existence of a masjid with both characteristics can be encountered in the works which mention the history and geography of that period’s Mecca.

According to the information which Vakıdî, one of the first Islam historians, gathered in his book called “Kitab al Maghazi” and the one which el-Ezrakî compiled in his book called “Ehbar al-Mecca”, there are masjids in other places in Mecca aside from Masjid Al-Haram. Even some houses are used as masjids by the people of Mecca. One of these masjids is called Masjid Al-Aqsa(the farthest masjid), since it is located above Valley Ci’rane which is about nine miles’ distance to Mecca. Someone from Quraysh had this masjid built. Once, the prophet Muhammad came to Masjid Al-Haram by putting on his pilgrimage garb here and traveled the Kaaba. After the conquest of Mecca, the Muslims didn’t renew these small masjids. (We published the copy of the third volume’s pages 958 and 959 of the work which is protected at Oxford University in our study called Tebyinu’l Qur’an in the volume 4 on the pages 292 and 293). However, this information which appears only in the old copies of the books whose names we mentioned were removed from the subsequent copies somehow. According to us, this distortion probably resulted from the fact that the information in these works contradicted with the claim that Masjid Al-Aqsa mentioned in the Qur’an is the temple in Jerusalem.

According to us, the fact that the information given in these works was rejected on account of some beliefs such as “Why on earth are there masjids in Mecca and in its surroundings where worshipping idols is prevalent before Islam and before the prophet Muhammad was given the first revelation by Allah?” includes a historical mistake. Because, although Mecca’s people of those days who regarded themselves as members of the prophet Abraham’s religion in the frame of their ancestors’ beliefs got distorted, they made the effort to accomplish their religious duties such as Salah [supporting financially and spiritually; enlightening the community], sajdah [submission], ruku, hajj [pilgrimage] as different from their real meanings in the ways that Allah condemned in the Qur’an. Therefore, it shouldn’t be assumed that Salah [supporting financially and spiritually; enlightening the community] , sajdah[submission] and masjid which means a place where people submit appeared concurrently with the prophet Muhammad’s becoming a messenger. On the other hand, when we mention a masjid, we shouldn’t consider today’s masjids. For example, when Masjid Al-Haram and Masjid Al-Nabawi are mentioned, their current structures shouldn’t be thought. Those masjids were converted into today’s ostentatious styles in Umayyad Dynasty, Abbasi Dynasty, Seljuk, Ottoman, Saudi Arabian periods. Masjids in which people gathered to submitted and established Salah [supporting financially and spiritually; enlightening the community] were just simple constructions with sundried bricks or wooden arbors according to that epoch. What is important is not the shape of that construction but the aim of its usage.

To sum up, Masjid Al-Aqsa which is depicted in the Qur’an is not the masjid in Jerusalem but is an old masjid which is in Mecca, at the edge of the forbidden/blessed region, on the way of Taif, on the slope of a valley called Ci’rane. Now that where Masjid Al-Aqsa in the Qur’an is situated is understood, it is also essential to research what the construction that is located in Jerusalem today and that is called Masjid Al-Aqsa is.

The Masjid in Jerusalem: Bayt Al-Maqdis

The masjid in Jerusalem which is mistakenly known as Masjid Al-Aqsa by the majority was built just near the ruins of the masjid known as “Jerusalem Temple” built by the prophets David and Solomon, after it had been destroyed by the Romans in 70 AD. Since it was built it has been named as the Ilya Masjid by the Jews and Masjid Al-Muqaddas (the holy house) or Bayt Al-Maqdis by the Arabs for ages:

Jerusalem Temple, ...The first temple, was built during the sovereignty of the prophet Solomon who is the son of the prophet Dawud David and was completed in 957 BC...The king of Babylon, Nebuchadnezzar the second had the construction destroyed completely in 586 BC. The conqueror of Babylon, Kyros the second(great), allowed the Jews to return to Jerusalem and to rebuild the temple in 538 BC. The works were completed in 515 BC. The detailed plan of the second temple which was built as an unostentatious duplicate of the original construction could not reach today’s time. ...In 66 AD, the revolt against Rome focused on the temple in a short time and in 70 AD... it resulted in the Roman’s destroying the temple. What has remained from the second temple is just the

part of the western wall and the part which is called” Wailing Wall” today. (Ana Britannica, v:19, p:420 – Turkish Edition of Encyclopedia Britannica)

As seen, the temple built by the prophets David and Solomon was demolished in 70 and only a single wall of it has remained today. But today, there are two constructions built on some parts of the temple’s ruins in the 6th and the 7th centuries in addition to this wall. One of them is a basilica which was built by a Byzantine Emperor called Iustinianos who reigned between 527 and 565. This construction was converted into a mosque after the caliph Umar had conquered Jerusalem in 638 (Ana Britannica, v:22, p:304,305– Turkish Edition of Encyclopedia Britannica). The other construction is Qubbat al-Sakhra which was built by Umayyad Dynasty Caliph Abdul Malik Bin Marwan in 691 nearly in the north of the construction converted into a mosque by Umar (Ana Britannica, v:19,p:411– Turkish Edition of Encyclopedia Britannica).

According to some sources, Abdul Malik Bin Marwan named the construction that was converted into a mosque by Umar “Masjid Al-Aqsa” as a strategy in the political struggle with Abd-Allah Ibn al-Zubayr who was proclaimed as a caliph against him so that it would be a corresponding counterpart with Masjid Al-Haram in Mecca.

As seen, it is not possible that the masjid in Jerusalem, which was named as Masjid Al-Aqsa by Abdul Malik Bin Marwan at least 50 years after the revelation of Surah Isra’s first verse, is Masjid Al-Aqsa which is mentioned in the Qur’an. Besides, it shouldn’t be forgotten that Jerusalem and its surroundings are expressed as Edna-l- Arz (close place) in the Qur’an in the third verse of Surah Ar-Rum and those places aren’t called Aqsa (faraway). Furthermore, it is essential to clarify that there is no connection and relationship between the words muqaddas/maqdis/aqsa in regard to semantics or structure as soon as possible in order to prevent a possible misunderstanding.

Nevertheless, when the name given by Abdul Malik Bin Marwan became famous, getting Masjid Al-Aqsa which is mentioned in the Qur’an written as this masjid in the books was the sole way for the ones who fabricated these stories told above and this wasn’t difficult for them. As a result, unfortunately, all the Muslims have accepted this in this way since then and telling, explaining and even thinking its opposite became impossible.

Interestingly enough, Masjid Al-Aqsa takes place in only 3 rumors and there is no expression about where this masjid is even in all these 3 rumors, but, in the rumors in which the temple situated in Jerusalem is implied, this temple is always mentioned as “Bayt Al-Maqdis”.

Before going on with these narrations, we find it beneficial to remind these important points below and we believe that these points should be known thoroughly and correctly by each Muslim.

Warning:

In hadith terminology, “sahih” doesn’t mean absolutely correct and sound but it means “compatible with the certain rules and criteria determined by the authorities of science of hadith.” According to the rules and criteria of the science of hadith, the hadiths that the

people who have justice and zabt (the characteristics of being attentive and meticulous while narrating the hadiths without degenerating and making mistake) bring by transferring from one another; that are reported by means of a chain of narrators uninterruptedly; that are away from being illet (It is a kind of hidden shortcoming which can't be realized easily by everybody; it gives harm to the structure of the hadith and so leads to weakness) and şazz (narrating a hadith as opposed to common narrations, against the rules of hadiths; that is, the attribute of being unreliable) are called "sahih". Although the hadiths which are compatible with these rules can be said to be sahih, it can't be said that they are definitely true and they belong to the prophet Muhammad. Also, some muhaddiths (hadith scholar) accept the hadiths as sahih, while the others don't regard them as sahih.

Hadith scholars have never criticised the text of the hadiths they narrated. That is to say that, they have never taken into consideration if the hadiths are in accordance with mind, science, the Qur'an, disposition and nature, mutawatir sunnah (informations about the prophet Muhammad reported by a large number of people and true narrations), consensus of Muslim community. They weren't concerned with the fact that only one person narrated the events which should be known and heard by everybody. They took into consideration only the criteria in the definition of sahih and paid attention to if the narrations are compatible with transferring rules.

Unfortunately, some members of religious denominations distorted the 143th verse of Surah Al-Baqara, the 110th verse of Surah Ali-Imran, the 64th verse of Surah Al-Anfal, the 100th verse of Surah Al-Tawbah, the 18th verse of Surah Al-Fath, the 8th verse of Surah Al-Hashr in accord with their political views and they decided that the people with the title of sahabah (close friends of the prophet Muhammad) are certain to be trustworthy by fabricating various hadiths. Namely, they accepted that all these people are without flaw, defect, lie, shortcoming and hidden intent and clothed all of them with the armor of immunity regardless of the fact that some of them are hypocrites. In that case, nobody could show the courage of questioning the rumor that was put forward. Consequently, nobody interfered with lie and mistake and they surrendered by saying "if he says so, there is wisdom in his action and it is certainly true". Whereas, human kind is by no means innocent. Also, it shouldn't be forgotten that people who are called hypocrites in Islam's literature consist of some of the people who are around the prophet Muhammad and those whom we call sahabah. We shouldn't ignore the fact that other figures like them can perform every kind of treachery and sly animosity, as in that period.

As a result, by means of this sort of acceptance, both the efforts of degenerating the pure Islam religion were supported thanks to the lies of some people and the sovereignties acquired by those people unjustly and their illegitimate actions were made legitimate. The ones who became silent after their political power had been seized in the lifetime of the prophet Muhammad took their revenge by means of this method in the years to come after the prophet's death.

The scholars of religion who knew these sophistries mediated the rise of hundreds of new lies and mistakes instead of rejecting them by saying that “this is a lie and mistake” so that they could rationalize them.

After this warning, we can go on our research which is related to where Masjid Al-Aqsa mentioned in the Qur’an is with rumors.

Masjid Al-Aqsa in the Narrations

As stated above, the name of Masjid Al-Aqsa takes place only in three narrations.

The 1st narration:

Sahih Al-Bukhari, 21st book, 1st chapter, 1st hadith: Volume 3/1130

“.....He related to us from Abu Huraira, the Prophet said, "Do not set out on a journey for worshipping except for three Masjids, i.e. Masjid Al-Haram, Masjid Al-Rasulullah, and Masjid Al-Aqsa .”

The 2nd narration:

Sahih Al-Bukhari, 21st book, the eighth hadith:

Shube related to us from Abdulmalik Ibn Umeyr. He said: I heard from Quza’a who is under the protection of Ziyâd, he said: I heard from Abu Said Al-Khudri; he was narrating four things from the prophet which both puzzled and pleased me. The prophet Muhammad said so: “No woman should travel on a journey of two days except with her husband or a Dhi-Mahram. No fasting is permissible on the first day of Eid ul-Fitr and four days of the Eid al –Adha. Besides, there is no prayer after two kinds of prayer: one is after the morning compulsory prayer until the sun rises, the other one is after the Asr prayer till the sun sets. One shouldn’t set out on a journey except for three masjids: Masjid Al-Haram, Masjid Al-Aqsa and my masjid.

According to the determination of Ezraki, Shihab al-Zuhri, who is one of the palace servants, distorted this narration in order to ingratiate himself with the powers that be and to legitimize them. He transformed the prophet’s expression from “One can set out on a journey for only 3 masjids: The masjid of Abraham (Kaaba), my masjid, Solomon’s masjid.” to “One can set out on a journey for visiting only three masjids: These are Masjid Al-Haram, my masjid, Masjid Al-Aqsa.”(Comprehensive information is in Ezraki’s)

Although these two narrations are the same, their narrators are different. While the first narration has its origin from Abu Huraira, the sub-narrator is Abu Said Al-Khudri in the second one. Different narrations of the others about this subject were also distorted by Shihab. According to us, the narration which is put forward as original is also fictitious. Because, in most verses of the Qur’an (Surah Ali-Imran 137, Surah Al-An’am 6, 11, Surah Yusuf 109, Surah An-Nahl 36, Surah Al-Hajj 46, Surah An-Naml 69, Surah Al-Ankabut 20, Surah Ar-Rum 9, 42, Surah Fatir 44, Surah Al-Mu’min 21, 82, Surah Muhammad 10) traveling is ordered. It is impossible for the prophet Muhammad to prohibit or set a limit to these divine orders of Allah.

The 3rd narration:

It can be seen in the 8th volume, on the 134th page of the Hadith Encyclopedia called Kutub-i Sitte which was translated by Prof İbrahim Canan. Almost everybody has this encyclopedia in their hands. (This narration took place in various subjects in Bukhari's, Muslim's, Tirmidhi's, Nasai's, Ibn Majah's books repeatedly.)

Ibrahim Ibn Yazid et-Teymi is telling: I was learning the Qur'an at the edge of the courtyard of the masjid. Meanwhile, when I read a verse of the Qur'an related to prostrating, my father was prostrating himself. I asked him: "Why are you prostrating on the road daddy?" He said: "I heard Abu Zarr say so: I asked to the messenger of Allah," Which masjid was built first on the earth?" He said, "Masjid Al-Haram" .I asked, "Which one was built next?" He replied, " Masjid Al-Aqsa". I asked, What was the period in between them?" He replied, "forty years."He then added: all the earth is a masjid for you, so perform your prayer wherever the time for prayer comes upon you, because there is virtue in it.

This narration took place in Kitabul-Anbiya by Sahih Al-Bukhari in the hadiths 40 and 98. It is also in Abu Zarr's but the last narrators are different. The name of Masjid Al-Aqsa is mentioned in the texts there, too. The important point that should be taken into consideration in this third narration is that there are 40 years between the constructions of Masjid Al-Haram and Masjid Al-Aqsa. However, this situation isn't correspondent with the historical facts, because there should be approximately a thousand or a thousand and 200 years between the construction of Masjid Al-Haram which was built by the prophet Abraham (Surah Al-Baqara 127) who lived at the beginning of 2000 B.C.(Ana Britannica, v:16, p:234– Turkish Edition of Encyclopedia Britannica) and the masjid built by the prophet David who reigned between the years 1000-962 BC (Ana Britannica, v:9, p:340– Turkish Edition of Encyclopedia Britannica) and the prophet Solomon who ascended the throne after him. It can be inferred from this that Masjid Al-Aqsa mentioned in the narrations can't be the masjid built by the prophets David and Solomon in Jerusalem and also the period of 40 years which is put forward in the third narration is a made-up story. Although this made-up story in the narrations is attributed to the prophet Muhammad, which is unthinkable, who invented these stories is obvious.

In the period when the Qur'an was revealed and in the next years, the masjid in Jerusalem is remembered, written and known as Bayt Al-Maqdis. Indeed, the expression of Bayt Al-Maqdis was used for the masjid in Jerusalem in all the sahih narrations which were attributed to the prophet Muhammad and the Sahabah.

The first narration;

The 95th page of the 17th volume of the book of Kutub-i Sitte prepared by Prof İbrahim Canan:

Meymune RA, the person who was set free by the messenger of Allah, is telling: I said, "O the prophet of Allah! Give us fatwa about Bayt Al-Maqdis." He said so: "It is the place the place where the people will gather on the day of Qiyamat [Resurrection] and the books will be spread. Go there and perform the prayer in it, because a prayer which will be performed there is like one thousand prayers elsewhere.

I asked again: “What should I do if I am unable to go there?” He gave this answer: “You can donate some oil to be used in the lamps. It is used for illuminating that place. The one who does so is like the one who arrives there.

Note: This narration has a lot of defective points. But we don't discuss the other matters, since we look through this narration in the frame of our subject, that is, “Bayt Al-Maqdis”.

The Second Narration

The 96th page of the 17th volume of the book of Kutub-i Sitte prepared by Prof Ibrahim Canan:

Abdullah Bin Amr RA is telling: The prophet said: “When Solomon, who is the son of the prophet David, completed the construction of Bayt Al-Maqdis, he demanded 3 things from Allah: to arrive at a decision in accordance with Allah's verdict, sovereignty which won't be granted to anybody after him; the people who comes to this masjid only to perform the prayer should be purified off sins and they should be as innocent as a newborn babe. Then, he said, the first two of them were given, I hope the third has been given, too.

As seen in the narrations above, the name of the masjid in Jerusalem is not “Masjid Al-Aqsa” in that period but “Bayt Al-Maqdis” .

Bayt Al-Maqdis in Jerusalem has an importance in the history of Islam.

The Narrations Related to Turning Towards Bayt Al-Maqdis:

The 1st Narration;

The pages 26 and 27 of the volume 17 of the book of Kutub-i Sitte prepared by Prof Ibrahim Canan.

Al-Bara is telling: We performed the prayer facing Bayt Al-Maqdis together with the prophet for eighteen months. The direction of Qibla was changed towards Kaaba two months after his entering to Medina. While the prophet was performing his prayer in the direction of Bayt Al-Maqdis, he was turning his face towards the sky very often. Allah knew what the prophet felt in his heart of hearts, that is to say, the wish of turning towards Kaaba. One day, Gabriel rose. The messenger of Allah followed Gabriel with his eyes as it was rising between the earth and the sky. He was observing what kind of divine inspiration he will declare .Afterwards, Allah, the Almighty and the Glorious revealed the verse of the Qur'an (Surah Al-Baqarah,144), “We see that you turn your face to the heavens....” We had just performed the second rakah of fard prayer towards Bayt Al-Maqdis . Just as we were bowing, a man came and indicated us that the Qibla was changed towards Kaaba. We changed our directions immediately. We didn't renew our prayer and we completed the rest of it. The messenger of Allah asked: “O, Gabriel! What will happen to the prayer we performed towards Bayt Al-Maqdis?” Hereupon, Allah revealed the ayah: “And never would Allah make you lose your faith(the prayer you performed towards Bayt Al-Maqdis beforehand)”(Surah Al-Baqarah 143)

The 2nd Narration

The second volume, 154th page of the book Kutub-i Sitte translated by Prof. İbrahim Canan.(This hadith took place four times in Bukhari's, once in Muslim's, three times in Tirmidhi's, four times in Nasai's.)

... Al-Bara Ibn Azib remarked: "When the messenger of Allah came to Medina, he went near his progenitors who are from Ansaar (the helpers in Medina) or his uncles. Then, he performed his prayer towards Bayt Al-Maqdis for 16 or 17 months, but he was wishing that Qibla's direction should be towards Kaaba. The first prayer he performed was the asr prayer. A group of people from the companions of Muhammad performed this prayer together with the prophet Muhammad. One of the people who performed this prayer came across with a masjid, when he left there. The congregation there was performing the prayer and they were in ruku. The man told them. "I testify that we performed the prayer with the prophet Muhammad towards Kaaba". The congregation turned towards Kaaba there. Muslim's performing the prayer towards Bayt Al-Maqdis was pleasing the Jews. When the faces were turned towards Kaaba, Jewish people weren't pleased with this situation. The fool Jews started to gossip. Afterwards, this verse of the Qur'an was revealed: "The fools among the people....." (Surah Al-Baqara, 142-145)

The 3rd Narration

The second volume, the 157th page of the book Kutub-i Sitte translated by Prof İbrahim Canan:

Another hadith which Muslim and Abu Dawud related from Enes is so: " While they were in the state of ruku of the morning prayer towards Bayt Al-Maqdis, a man from Beni Seleme came near them and said: "The direction of Qibla was turned towards Kaaba." He repeated this utterance twice. The congregation turned towards Kaaba while they were in the state of ruku.

The 4th narration:

The second volume and the 157th page of the book Kutub-i Sitte translated by Prof İbrahim Canan(This narration takes place in Abu Dawud's and Tirmidhi's):

Ibn Abbas is telling: When the messenger of Allah changed the direction of Qibla towards Kaaba in accord with the commandment of the ayah, the Muslims asked, "O, the messenger of Allah, what will happen to the prayer of our brothers who performed their prayer towards Bayt Al-Maqdis and are dead now?" Hereupon, Allah revealed that verse: "We made the direction which you turn the Qibla, to separate those who follow the Messenger from those who would turn back on their heels" (Surah Al-Baqara, 143)

As seen, the name of the masjid in Jerusalem is mentioned as Bayt Al-Maqdis in all the narrations. The name of Masjid Al-Aqsa wasn't mentioned even one single time in one of these narrations. Anyhow, if Masjid Al-Aqsa framed in the Qur'an were actually the masjid in Jerusalem, particularly the prophet Muhammad and then all the Muslims would use the expression of Masjid Al-Aqsa for the masjid in Jerusalem relying on the first verse of surah Isra, they wouldn't even mention Bayt Al-Maqdis.

Although this was the reality, the ones who wrote haşiye (footnote), tafseer and şerh, (sciences of explanation and interpretation of the Qur'an) for the narrations stated above

put forward various interpretations so that they could rationalize the contradiction in the narrations. The original versions of classical books and their translations can be examined to see these interpretations most of which are ridiculous.

REINCARNATION

Uncle Hakki,

As you know, majority of India is Hindu. There are millions of Indians in the US as well.

There is a Caste system and reincarnation belief in Hinduism. It is a system that promises the lives that are not exactly fair would receive their rewards in the afterlife in order to control the people from the lower caste. There are also people in our country who believe in such things and say, "Is this the justice of Allah?" failing to believe in the Akhirat[Afterlife].

How can we enlighten the friends who believe in this; which verses can we exhibit to them?

Be in Allah's safekeeping,

Murat

Dear Murat, greetings!

One of the realities of the fact that the Akhirat [Afterlife] exists is that the justice, which was not realized in the world for various reasons, is ensured and the people receive the recompense of their deeds (Surah Yunus 4, Surah Ahzab 73, Surah Ta-Ha 15 etc.). We have explained this through the verses in our articles and TV shows.

But our Rabb¹ does not want justice to be left to the Akhirat [Afterlife] only. He commands court trials and punishment in the world as well. He also adds that He recompensed and will recompense some of the crimes (as a taste) on earth as well (Surah Rum 41).

Surah Ar-Rum 41:

41Corruption has emerged on the land and at the sea because of that which they have earned with their hands to make them taste some of which they have done so that perhaps the people will return.

With reference to the subject of reincarnation, we stated some of our findings in our analysis on the Surah Hud.

We explained this issue in our scrutiny about the Surah Al-Kahf (In the Companions of Al-Raqim and Al-Kahf section) in details.

It is in sum as follows:

First, attention must be paid to the 21st verse to understand the issues of Companions of "Al-Kahf" and "Al-Raqim" well:

Surah Al-Kahf 21:

21Thus We made them knowledgeable so they might know that the promise of Allah is truth and there is no doubt about the day of Qiyamat [Resurrection]. When they disputed

among themselves about their affairs. They said: “Build a simple structure over them. Their Rabb knows them better”. And those who prevailed over their affairs said: “We will certainly build over them a masjid [schools that would prove the existence of Akhirat [Afterlife]]”.

As seen, the reason to adopt the Companions Al-Kahf and Al-Raqim as a subject matter is that they are the scientific proof that the promise of Allah is the truth and there will be no doubt about the Qiyamat [Resurrection].

Companions of Al-Kahf and Al-Raqim were not narrated to us as a parable. It is not considerable that the past parables would be proofs for the Qiyamat [Resurrection] in the future. The fact that the verbs used in the narration are given in the present and future tenses is because what is narrated is not about the past but the future.

MEANINGS OF COMPANIONS OF AL-KAHF AND COMPANIONS OF AL-RAQIM AS WORDS:

Kahf الكهف

“Kahf الكهف” means a big and large hollow [cave] on a mountain. Smaller of it is referred to as a “rqm ”²

Raqim الرقيم

The word “Raqim” is from “rqm” root and means “writing”. Hence it is mentioned in the Qur’an as “Kitabun merqum [book written]” (Surah Al-Mutaffifin 9, 20). “Raqim” is “written, numbered”. With it, “plate; epigraph, inscription” are meant. Some said that Raqim is a mountain with a cave on it; some said that it is the name of the province where the Companions of Al-Kahf lived; while some others viewed it as the lead epigraph on which the names of the Companions of Al-Kahf are inscribed”.³

The most suitable meaning of the word is the meaning of “Inscription; epigraph, writing, written plate”.

When “Kahf” and “Raqim” words are compounded with the word of “اصحاب Ashab”, the meanings of “اصحاب الكهف Ashab Al-Kahf [Companions of the Great Cave] and “اصحاب الرقيم Ashab Al-Raqim [Companions of the Inscription]” come to the surface.

This means that in this passage, some events that will take place in the “Grand Cave” are narrated. There will be things going on between those working in the “Great Cave” and the “Companions of the Inscription”. When the verses where events that will take place in the cave are examined, it will be seen that it is not a big cave, “mountain hollow”, but a laboratory and soundproof studio.

It is necessary for us to remember some information notified earlier by our Rabb to His servants for we can understand correctly the Companions of Al-Kahf and the Companions of Al-Raqim. It is because that information is the baseline and first step of what will be mentioned hereunder. We think it is obligatory to provide the information we mentioned in the analysis of the Surah Hud, not as a summary but as a whole because of its close relation with the issue:

Surah Hud 6 :

6There is no creature on the earth, small-large, whose provision is not upon Allah. Allah knows its permanent dwelling and temporary settlement. All is in an explicit book.

In this verse where the relation between Allah and the living beings is highlighted, it is stated that Allah provided every moving living thing on earth with its sustenance, that He knows where they are placed and they dwell, and that, thus, He has control on all of them at all times.

Mentioned in the verse, the word “دَابَّة dabbah” means all kinds of moving living entities including the small ones such as viruses and bacteria. From the expression of the verse, it is understood that Supreme Allah is the guarantor for the provisions of all the living things regardless of whether they are small or big, at sea or on earth.

In our analysis of Surah An-Naml 82, where the word of “Dabbah” was first mentioned, we scrutinized it and we stated what kind of wrong beliefs appeared when giving wrong meanings to the word, in details. Hence, we would be satisfied here by recommending that our remarks about the real meaning of the word of “dabbah” in the Qur'an, as well as about the nature of the pile of hearsays around that word are read again.

THE WORDS OF "مُسْتَقَرّ MUSTEKARR" AND "مُسْتَوْدَع MUSTAWDA"

In the verse, the word of “el-mustekarr” means “a permanent settlement”, and “al-mustawda” means a “temporary place”. The fact that Allah knows the “permanent” and “temporary” places of the living beings means the fact that the places where both the living beings are entrusted and then settled are known by Allah. Regardless of the extent of the alteration of these places, this would not constitute a change of circumstance [or “difficulty”] in terms of Allah’s knowing. For example:

- Anyone can move to another city or country other than the one he lives in due to certain reasons; but wherever he may go, Allah knows where he exactly is.
- The place where a man will die may be different from the place where he sleeps every night; however, Allah knows the both.
- A sperm cell is created within the body of the father then it replaced into the ovary of the mother. Allah knows exactly where that cell is at any given moment.
- A bacteria is formed at a place and then penetrated to bodies of other creatures and becomes active there. Allah knows where that bacterium is and what its activities are.

Our Rabb says as follows:

Surah Al-An'am 59 :

59Keys to the unseen, the unheard, the past and the future are only with Him. No one knows them except Him. He also knows what is on the land and in the sea. Not even a leaf falls but that He knows it. No grain is there within the darkness of the earth and no moist or dry thing except that it is within an explicit book.

The Ayah (verse) in question supports another meaning in addition to those we mentioned above. It is that “Allah knows where a man will temporarily dwell with his information and without vanishing until the day of resurrection”. In order to explain this meaning in more details, following verses must be remembered:

1. Verse:

Surah Al-Qiyamat 13 :

13That day, man will be informed with that which he sent ahead and what he left behind.

The word “اليوم Yevm” was used in the Qur’an not only as a “day” but also as a “phase, session, and stage”. This term refers in the Qur’an sometimes to a “moment” sometime “many years”. For example, in Surah Al-Rahman 29, “yevm” means a “moment” while it means “many years” in Surah Hud 7 and Surah Fussilat 9, 10.

In our opinion, “that day” in these verses, is the day on which the events above take place and the disbelievers look for places to flee by saying “Where is the place to flee!”, that is to say, eyes open wide, the lunar eclipse takes place, and the sun and the moon merged; is the moment of the death.

At that moment, “the final moment”, the biologic “chips” [nerve cells acting as a memory] placed within men during the creation act their duties and present the recorded information to the vision of the person. Now the person is with his conscience and started to feel the punishment of what he had done in his conscience. Hence, the period in which a person will be both a witness and informant against himself started with that moment of death. Of course, this process will continue in the Akhirat [Afterlife] as well.

Our opinion that the memory cells will take office and notify what a person has done without any missing point has been supported by scientific researches as well. Dr. Pınar Uysal Onganer says in one of her articles:

“...Salk Institute Biology Department’s neuro-biologists in California published their findings in “Neuron” magazine regarding the issue. They proved in their experimental studies that even though we believe that we did not take the umbrella because we forgot that we took it, our brain was able to remember it as a matter of fact. ... Dr. Thomas D. Albright and his team studied the ‘nerve cells signals in the Inferior Temporal Cortex [ITC] to understand what happens in the brains of monkeys. ITC is the area responsible for the ‘visual identification’ and remembering of the brain. It was demonstrated that electrical stimulation of this region caused visual hallucinations experienced in the past. In addition, it is thought that ITC has a role in the storage of the visual memory and recall of it when necessary”.⁴

Surah Al-An’am 61, 62 :

61And Allah maintains sovereignty over His servants and sends protectors upon you. And when the death comes upon any of you, Our messengers take his life, with nothing more nothing less; remind him one by one what he did in the past and what he failed to

do while being obliged to. 62Then they will be returned to their real God, Allah. Be careful, judgment belongs only to Him and He is the swiftest of accountants”.

The word in the above verse that we translated as “Protectors” is stated in the original text as “Hafaza”. The root meaning of this word is “protection”. It is specifically attention calling that “Hafaza” which means “Protectors”, and “Hafiza” which means “memory”, are derived from the same root. As it is seen, the verse proves the presence of the cells [memories] that act as a memory in the build of a human. Because the “muhafazas [protectors]” about which Allah informed His servants that He would send to them during taking their lives, are the memories which inform humans about what they did and what they failed to do, that is to say, give the Z reports to them about their lives.

Surah Qaf 2-4:

2,3But they wonder that a warner has come to them from among themselves; and the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb said: “This is an amazing thing! When we have died and have become dust? This is a distant return”.

4Indeed, We know what the earth diminishes of them. And with Us is a book that records and guards very well.

This verse is the response of the deniers, “When we have died and become dust? This is a distant return”. The fact that the deniers think that resurrection is something that is impossible stems from the fact that they do not know the reality of creation and all parts of the creation in details [their lack of knowledge]. If all the secrets of life were discovered, resurrection after death would not seem distant from their minds. However, Supreme Allah knows these secrets and creates accordingly:

Surah Ya-Sin 79, 80:

79,80Say: “The One Who formed them the first time will resurrect them. And He is the One Who knows every formation very well. He is the One who made fire/oxygen from a green tree for you. Now, you burn oxygen.

The issues like what happens to those who turn into dust decaying after death, what constitutes the entities, the nature of the ties between the pieces constituting the entities, what disappears and what do not disappear from such pieces, what remains present by changing their forms [maintain their existence] are the secrets that only our Rabb can know. Our Rabb knows these issues regarding the entities perfectly and maintains all the secrets regarding life in His own science. As it is specified in the verse that all the information regarding creation are maintained, the fact that people die and mix into the earth after decaying does not mean they vanish. Restart of life from this dust [matter] took place once previously and continues to take place constantly.

Considering the three verses above, the last meaning we gave above regarding the words of “al-mustaqqar” and “al-mustawda” can be explained as follows:

In the build of a human, there are memory cells that record every event about him. Even the possibility for all the cells to have a memory property is not so distant. Such memory cells carry out their functions at the moment of death and ensure the realization of taking life. From the expression in the verse, our subject matter, which is, “He [Allah] knows its permanent dwelling and temporary settlement”, it is understood that such cells do not mix into earth and disappear as a result of death and that Allah knows the location of these protectors [memory cells] that carry the records of the entire lives of humans.

This fact brings a new explanation to some events on which attempts are made to describe them by means of reincarnation. As it is known, some people who assert that they had experienced another life before they came to life and give some significant details regarding that life. Such cases that are attempted to be rendered the basis for the belief of Tenasuh [Immigration of the Soul] cannot be given as a proof that a person lived in different bodies in the course of time because a person who died can neither come back to life nor transit into a new life. There is no doubt about that. However, if there are those who are not liars, charlatans and not with a pathological personality are sorted out from among those who claim that they lived other lives in the past, how would their condition be explained?

In the verse, our subject matter, it is stated that our Rabb is the tracker of everything and no phenomenon, event, and object is out of His knowledge and control. Within the framework of the meaning, which we envisage, of this verse, the event can be explained as follows:

“It is possible that the memory cells belonging to a person who lived centuries ago enter the body of any person by way of digestion or breathing and stay there, and then the person remembers such records in the memory cells as if they were his own past and tells them to others”.

After all these long explanations, we can say by the permission of Allah that “Companions of Al-Raqim” are the persons who bear the memory cells [inscriptions] of the past people, which have never been and will never be lost. Companions of Al-Kahf are the brave ones who decipher the cells belonging to others carried by such people in a calm ambiance, a laboratory or a studio, by way of hypnosis, and who scientifically prove that they have not and will not be lost and our Rabb maintains everything without being eliminated.

Now, in the light of these data, we can analyze the other paragraphs of the passage:

The ayat 10 and 12 are the summary of the narration regarding the Companions of Al-Kahf and Al-Raqim. Companions of Al-Kahf head for their workplace to conduct their research and continue their works here. These are of the believers. They are supplicating to Allah to reach their objectives. Allah sends them Companions of Al-Raqim. They, as understood from the expression of “Thereafter, We cast over their ears in that great cave for many years”. in the verse 11, that they continue their works for many years in calm,

isolated ambiance. Then they succeed. They learn the period from which Companions of Al-Raqim carried memory cells. Finally, this event is one of the substantial proofs of resurrection as stated in the verse 21.

Surah Al-Kahf 13, 16, 14, 15:

13-16 We will relate to you the important news of the Companions of Al-Kahf and the Companions Al-Raqim in truth. Indeed, they were a few young men who believed in their Rabb. And We increased them in guidance: “Now that you have abandoned them and that which they worship other than Allah, then seek refuge in that great cave so your Rabb may spread out for you His mercy and facilitate your affairs and prepare that which is beneficial”.

14,15 And We made their hearts firm when they rose up and said: “*Our Rabb is Rabb of the heavens/universe and the earth. We do not invoke those that are inferior to Him as deity otherwise we would speak nonsense. Those who have taken gods from among those that are inferior to Allah are our people. Why do they not bring clear evidence about the gods that they have taken? Who can do more wrong; act more against his own good than the one who invents a lie about Allah?*”.

In this group of verses, starting of the Companions of Al-Kahf to work has been narrated. As understood from the verse, a group of believing young people stands [starts work] saying “Our Rabb! Grant us a mercy from Yourself and give us maturity and thoughtfulness in our affair” and our Rabb provided them with the opportunity by saying “Now that you have abandoned them and that which they worship other than Allah, then seek refuge in that great cave so your Rabb may spread out for you His mercy and facilitate your affairs and prepare that which is beneficial”.

Ayah 16 is a part of the ayah 13 in terms of both technical and semantic grounds. Hence, we gave the verses 13 and 16 together.

Surah Al-Kahf 17-20:

17 And you will see that outcome is good when a work is done compliant with revelation; otherwise it will be nonsense. They were in a wide open space from it. This is among the evidences/signs of Allah. Whomever Allah guided, then he has followed the righteous path he was guided. And whomever Allah led astray, then you will never find a Familiar Person who would guide him.

18 And if you had seen the Companions of Al-Raqim, you would have thought that they were awake. Yet they were asleep. And We turned them to the right and the left. And their dog extended its forelegs at the entrance. If you had known about their situation well, you would have moved away from them, fleeing and you have been filled with fear in awe.

19,20 And We sent the companions of inscription so they might question among themselves. A speaker from among them said: “How long have you remained?”. Others said: “We have remained for a day or a fraction of a day”. Others from among the

companions of the inscription: “Your Rabb knows better how long you have remained. Now send one of you with this silver money of yours to the city, let him look to whatever food is cleaner, let him bring you food from it. And let him treat politely and let not him make one be aware of you. Indeed, if the people of the city prevail over you, they will stone you to death or return you to their religion/lifestyle. In that case, you will never reach the salvation eternally”.

In these verses, works of the Companions of Al-Kahf take place. Companions of Al-Kahf are, through the hypnosis method they have applied, deciphering the records, belonging to the person who lived in the past, in the inscriptions [memory cells] carried by the Companions of Al-Raqim. This way, the Qur’an’s miracle and the fact that Allah’s promise is the truth and there is no doubt about the Qiyamat [Resurrection] are scientifically manifested.

In the verse, the expression of “And you will see the sun inclining right side of their cave when rising and passing away from them to the left of them when setting” states the position of these things happening from the angle of the Qur’an.

The sun mentioned here is not the Sun, which is a star, but the Qur’an as a metaphor. We have explained earlier in our note on the Surah “Ash-Shams” that the word of “Ash-Shams [Sun]” meant the Qur’an as a metaphor. Yes, if what goes on here is crosschecked through the Qur’an; that is to say, if what happens are scrutinized through the Qur’an, it will be seen that the direction on the right hand side was taken [a good work has been done]. If not viewed through the angle of the Qur’an, then, this time, the left hand direction would be taken [it will remain as an unfortunate, meaningless event and the studies will be wasted.] We have explained that the word “Right” means “good” and “Left” means “ominous”, earlier under the title of “Companions of Al-Maymanah and Companions of Al-Mesh’amah”.

Our Rabb informed in the Qur’an once again that the miracles of the Qur’an would appear from other worlds and within ourselves.

Surah Fussilat 53 :

53 We will show them Our evidences/signs in other worlds and within themselves until it becomes clear that it is the truth. Is it not sufficient that your Rabb is witness over all things?

Details regarding this issue were given previously in the analysis of the Surah Fussilat.

In the verse 18, the method of deciphering the memory codes carried by the Companions of Al-Raqim is specified. As understood, the method of code deciphering in question will be conducted by way of hypnosis. The fact that they will be deemed awake by those who see them, despite being put to sleep, marks a hypnotic situation. Their movement to the right and the left although they are sleeping demonstrates this.

The expression in the Ayah 19 of “*And, we sent them [the Companions of the Inscription] so they might question among themselves*”, states the help of our Rabb to the

Companions of Al-Kahf; the fact that He made them find the persons on which they will be working and studying.

The verb “بعث bease” in the original of the verses 12 and 19 has been translated generally as “resurrected”. We have translated the same verb in both verses as “send”. Hence we gave that which in the verse 12 the meaning of “We sent”, and of “We sent” and “send” to those in the verse 19. The reason for this is that the Arabic grammar rules require doing so, as follows:

BEASE بعث

This word means in the dictionary “sending alone or along with a person”.⁵ When the Qur’an is viewed, it is seen that this word is used to mean “sending” rather than “resurrection”. In fact, the meaning of “resurrection” of the word results from its connotation of “sending from the grave”. In addition, there are many verses in the Qur’an, where sending a messenger is expressed with the verb of “بعث bease”. We will give examples from a few verses on the meaning of sending a “person” and a “group.”

Surah Al-Maidah 12:

12And surely, Allah took the solemn covenant of Israelites. And We sent from among them twelve supervisors/leaders. And Allah said: “I am surely with you. If you establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax, believe in My messengers, support them and loan Allah a good loan, I will definitely remove your evil deeds and admit you into the gardens of Jannah [Heaven/Paradise], underneath of which rivers flow. And whoever among you disbelieves; consciously denies the divinity of Allah and the fact that He is Rabb after this, he has certainly gone astray from the righteous path”.

Surah An-Nisa 35:

35If you fear dissension between wife and husband, then send to them an arbitrator from among the close people of the husband and an arbitrator from among the close people of the wife. If the wife and the husband truly desire to reconcile, Allah will give reconciliation between them. Indeed, Allah is the One Who knows very well, is the One Who knows well inner and hidden sides of everything.

Surah Al-An’am 65:

65Say: “He is the One Who is able to send punishment from above you and from beneath your feet or to divide you into clans and make you taste the resentment of one another”. Look, how We diversify/explain in detail Our Ayat so they may understand very well.

Surah Al-Isra 4, 5:

4And We decreed to Israelites in the Book that: “You will definitely make corruption on the earth/be defeated twice and rise again with a great haughtiness”. 5And when the

time of the first of them came, We sent upon you Our mighty servants and they wandered among the houses, searching. And it was a promise that must have been fulfilled.

Surah at-Tawbah 46:

46 Had they intended to set out, they would certainly have made some preparations. Yet Allah did not like that they were sent and He kept them back. –And it was said: “Sit with those who sit!”.-

In the verses 19 and 20, it is stated that two groups from those people whose memory cells they carried were deciphered and who lived in the same age were determined and that they spoke to each other by asking questions to each other when hypnotized.

These two groups of the Companions of the Inscription carry the records of the period where the criminals were killed by stoning. Two groups are behaving as if they lived in that era, because of the memory cells belonging to the past period, they carried; that is to say, they are thinking that the conditions of that period are ongoing.

Surah Al-Kahf 21:

21 Thus We made them knowledgeable so they might know that the promise of Allah is truth and there is no doubt about the day of Qiyamat [Resurrection]. When they disputed among themselves about their affairs. They said: “Build a simple structure over them. Their Rabb knows them better”. And those who prevailed over their affairs said: “We will certainly build over them a masjid [schools that would prove the existence of Akhirat (Afterlife)]”.

In this verse, our Rabb explains why He assigned the Companions of Al-Kahf and had them conduct researches. It is understood that our Rabb would bring the knowledge recorded in the entrusted cells in the Companions of the Inscription to the surface in order for the people to understand Allah's promise regarding the gathering and resurrection is truth and would ensure that everyone hears and knows it.

The brave ones who conduct such a study discuss about what they could do after this works among themselves. Some consider to continue it without expanding it a lot, while some others– whose opinion would eventually take place – to build a masjid [a place of submission, being convinced; that is to say, a school that would make everyone believe in resurrection after death and ensure that everyone sees this with their own eyes, by means of sharing this issue with everyone and conducting it in a continuous manner] on them.

Dear Murat

It is not a question according to the Qur'an that a deceasing person comes back to life in another body (human-animal) in order to maturate (Surah Al-Mu'minun 99, 100).

Surah Al-Mu'minun 99, 100:

99,100And when death comes to one of them, he said: “My Rabb! Send me back so I may do righteous deeds in that which I have left”. Certainly not as he thinks! This surely is a word he is saying. There will be a barrier behind them until the day when they will be resurrected.

Surah Fatir 36-38:

36And those infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb; the blazing fire of Jahannah [Hell] will be for them. It is not decreed about them so they may die. Nor will the fire of Jahannah [Hell] be lightened from them. Thus We recompense the infidels; those transgressing ones who consciously deny the divinity of Allah and the fact that He is Rabb. 37And they will cry out there: “Our Rabb! Let us free so we may do better deeds than what we did”. – Did We not grant you life enough for whoever thinks would think. And a warner came to you. Then taste it! Now there is no helper either for those who did wrong; acted against their own good by associating others with Allah. –

38Surely, Allah is the One Who knows the unseen, unheard and unfelt of the heavens/universe and the earth. No doubt that He is the One Who knows best what is in the chests.

Surah al-An'am 27, 28:

27If you could see when they are made to stand upon the fire, they will say: “Oh, if only we were returned to the world, we have not denied the Ayat of our Rabb and we have become of the believers!”.

28Rather, what they have been concealing has now been disclosed. If they were returned, they would definitely return to that which was forbidden to them. Yes, they are truly liars.

If we can learn the source, proofs, documents and knowledge of such beliefs of Hindus well, we can analyze that belief and demonstrate its incongruities with the Qur'an.

My knowledge in this regard is encyclopedia based and I have no more knowledge ... But it became my obligation to be knowledgeable and to be interested in the subject from now on...

FOOTNOTES

1 Rabb means “The One Who disciplines and educates, One Who guides his creations to a certain target/targets within the frame of a schedule, one who programs and manages the development”. This word, in absolute terms, is used for Allah alone. As to humans, it is used in such forms as “the rabb of the house”, “the rabb of the workplace”, etc. The English term closest to this term in the context of meaning is “boss”. While having a meaning close to rabb, this word does not cover the meaning of rabb entirely as it is used only in the commercial context. For this reason, since we did not have the possibility to explain the term rabb with multiple words, we had to leave it in its original Arabic form. Therefore, our readers should keep the above mentioned definition in their minds.

2 Lisan al-Arab, v: 7, p: 751

3 Lisan al-Arab, v.4 , p. 220-222

4 From the Science and Technique supplement of Cumhuriyet newspaper dated 11 February 2006

5 Tebyin-ul Qur'an; v. 1, p. 449, 450; Taj al-Arus; v.3, p. 170, 171. “ba’s” art.

MALADY THAT ENSLAVES PERSONS AND COLONIZES COUNTRIES

The issue of “riba” takes place in different sections in the Qur’an, except for the transitions in independent Ayat, and in the paragraph consisting of the Ayat 275-281 of the Surah Al-Baqara:

Surah Al-Baqara 275-281:

275Those who enjoy the riba [income that is earned easily without risk, working and effort] will not stand other than the standing of a man whom satan struck with its touch. That is because they say: “Trade is like riba”. But Allah made trade halal/permissible but the riba [income that is earned easily without risk, working and effort] haram/forbidden. And whoever is reminded from his Rabb and refrains from what he does, his past is for him and his affair is with Allah. And whoever returns again, then they are the companions of the fire. And they will abide therein eternally.

276Allah removes the riba [income that is earned easily without risk, working and effort] and increases the sadaqa/public revenue. Allah does not like those who are ungrateful and sinner.

277Surely, those who believe, do amendatory deeds, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] and give zaqah/tax will have their reward with their Rabb. And there will be no fear upon them, they will not grieve.

278O you who have believed! If you are believers, enter under the guardianship of Allah and give up what remains of riba.

279If you do not, then know that there will be a defeat; devastation from Allah and His Messenger to you. If you repent, then your capital is yours. If you do not treat unjustly, you will not be treated unjustly.

280If the debtor is in hardship, he must be given time until his ease! If you know, it is better for you to give it as sadaqa.

281And enter under the guardianship of Allah against the day when you will be returned to Allah. Then everyone will be recompensed fully. And they will not be treated unjustly.

In the classical sources, following rumors regarding the justification of these Ayat are available:

(About the reason of the Ayah) it is stated as follows: the Ayah was sent down because of the Saqifs. They were the people covenanted through the Prophet (pbuh) that the interest they would receive from people would be granted to them and the interest people would receive from them will be abolished for them. When the maturity of the interests they would receive arrived, they sent word to Mecca in order to collect them. The creditors were the Sons Ab-de of Amr b. and the Sons of Umeyr. The debtors were Sons of

Mughirah of Mahzum. Sons of Mughirah said "We're not going to pay anything because interest has been abolished". They brought their lawsuit in this regard to Attab b. Esid (the Governor of Mecca of the time). And he informed about the situation to Mohammed (pbuh) in writing. The Ayah was sent down. When Mohammed (pbuh) sent this Ayah to Attab in writing, Saqif learned it and gave up.

So, according to the summary of what Ibn Ishaq, Ibn Juraic, es-Suddî and other told, this is the reason of sending down the Ayat. ¹

Supreme Allah brings it as a provision about the persons who suffer troubles to pay back after He enacted the provision that the creditors with interest may receive their goods from those who are able to make the payment, by ordering: "If he/she is in need..," that they must be given respite until the date on which they would pay back conveniently because when the people of Saqif asked their receivables from the Sons of Mughirah, the Sons of Mughirah stated that they were experiencing inconveniences and said: "We do not possess anything." They asked to be given respite until the date of taking the delivery of their crops. Upon this, the Ayah of "If he/she is in need..." was sent down. ²

First Rumor: This is an address to the Meccans who do shopping by riba. When they became Muslims during the conquest of Mecca, Allah ordered them to take back not the interest but their own capitals.

Second Rumor: Muqatil said that this Ayah was sent down for four brothers from the Tribe of Saqif: Mesud, Abdi Yaley, Hubeyb, and Rebia. They were the sons of ftrmr Ibn Umeyr es Saqafî and they were lending to and borrowing from the sons of Mughirah. When the Prophet (pbuh) conquered Taif, all of these brothers became Muslims. And then, they asked their interest from the sons of Mughirah they obtained through riba. Upon this, Allah sent down this Ayah.

Third Rumor: The Ayah was sent down about Abbas and Osman Ibn Affan. They were buying dates in order to take the delivery of them later on but by giving their money in advance. When it was the time of picking the dates, they were collecting them, and then collecting the rest later on, this time excessively. This is the view of Ata and Iqrime.

Fourth Rumor: This Ayah was sent down regarding Abbas and Halid Ibn Velîd. They were conducting riba in order to receive later on excessively. ³

The commentators said about the reason of sending down this Ayah: When Allah said, "Know that you have declared war against Allah and His prophet," the four brothers of Saqif said, "No, on the contrary, we turn to Allah and repent to Him because we cannot wage war against Allah and His prophet." This way, they agreed with receiving only their capitals and asked only them from the sons of Mughirah. Upon this, the sons of Mughirah, complained about their monetary inconveniences and said, "Give us respite until we receive our pays." When they rejected giving respite, Allah sent down His Ayah, "'If (the debtor) is in need, give him/her respite until in better state". ⁴

We are, in order to understand the message of our Rabb accurately, directing ourselves to the Qur'an without remaining under the effect of the rumors stated in the classical

resources and starting our analysis with the determination of the principles that were very expressly and clearly stated in the Ayat above:

- Those who enjoy the Riba [Interest; income that is earned without risk, effort] will not stand other than the standing of a man whom satan struck with its touch. That is to say, the people who live on riba are always in the state of “being struck by satan”.

- The reason of such condition of them is because they say: “Trade is like riba”.

- But it is not what they accepted; Allah made trade halal/permissible but the Riba [Interest] haram/forbidden.

- And whoever is reminded from his Rabb and refrains from what he does, his past is for him and his affair is with Allah. That is to say, if the person gives up living on riba, Allah will take it into account.

- And whoever continues to subsist on riba despite these judgments have been delivered to him, they are the companions of the fire. And they shall abide there eternally.

- Allah removes the Riba [Interest] and increases the Sadaqa/public revenue.

- Allah does not like those who are ungrateful and sinner.

- Surely, the reward of those who believe, do righteous deeds, establish Salah [Support financially and spiritually; establish and maintain institutions that enlighten the community] and give zaqah/tax will be with their Rabb. And there will be no fear for them nor will they grieve. That is to say, those who constitute the social aid and support institutions through the infaq/aid organization for the elimination of the conditions that allow “living on that riba” from the life of the society will be awarded.

- If the persons who claim to be believers are truly believers, they must enter under the guardianship of Allah and give up living on Riba [Interest].

- Allah and His Messenger declared war to those who fail to give up living on Riba.

- If those who consume Riba give up doing so, then their capital will be theirs; thus they will not have incurred damage.

- If the debtor is in hardship, he must be given time until his ease! If known, it is better for them to give it as sadaqa.

- Those who comply with these provisions will benefit and be recompensed fully in the Akhirat [Afterlife]. And they shall in no event be treated unjustly.

The word of “**Riba**” means “increase, proliferation, bloating” ⁵

In Arabic, “riba” also means “interest” and, as a law term, it is used as “unreturned excess” acknowledged as one of the rights of the parties and added as a condition in exchange agreements. That is to say, riba covers not only the increases, proliferations, and bloating actions in the monetary transactions but also the increases, proliferations, and bloating actions in the commodity exchange transactions as well.

It is stated in both the classical sources and historical documents that two types of riba, one being “riba al-nasi’ah” and the other “excess riba” were available between the Arabs during the period in which sending down of the Qur’an commenced; that is to say, the money or the excess of the commodity (interest) received in return of the term in lending

transactions and the excess created in the advance-paid commodity exchanges are referred to as riba:

a) Riba al-nasi'ah (termed interest); this is the type of riba that was more commonly used in the period of Jahiliyyah and means the excesses (interests) received every month throughout the term in return of a loan or commodity with a certain term or lump sum at the end of the term separately from the lent money or commodity.

b) Excess riba; it means the excess amount that takes place in the quantity types of gram, liter, and piece during the exchange of same types of commodities.

There is difference between these two types of riba as “riba al-nasi'ah” stems from termed transactions and the “excess riba” from advance transactions, but both ribas are based on the principle of obtaining “unreturned excess” by one of the parties.

In our opinion, the second step to be taken after determining the lexical meaning in order to understand “riba” accurately must be the analysis of two concepts stated in the first sentence of the Ayah 275 (“Living on riba” and “Devil’s stroke”):

Living on riba: The expression of “Those who enjoy riba” points out the persons who increase, proliferate, and bloat their wealth through the transactions that cause riba. These persons’ living on riba means not “enjoying it materially” the excesses they have created- which could be money or all kinds of commodities-, but their “utilization of the opportunities these excesses provide to them”.

Strike of Satan: As the analysis in regards to this phrase was performed in our article entitled “Satan in the Qur'an/Islam” which is available at the end of the Surah of Sad, we are sharing the respective part of this article hereunder as is:

STRIKE OF SATAN:

Surah Al-An'am 71, 72:

^{71,72}Say: “Shall we invoke those that do not benefit us and do not harm us from among those that are inferior to Allah? Or should we be turned back just like those whom the devils enticed and made them wander on the earth confused while they have companions who invite them to the right and good, saying ‘come to us!’ after Allah has guided us to the righteous path?”. Say: “Surely, the righteous path of Allah is what the true righteous path is. And we have been commanded to be Muslims for Rabb of all universes and to fulfill Salah; establish and maintain the institutions that support financially and spiritually; enlighten the community and to enter under the guardianship of Allah. And Allah is the One only to Whom we will be gathered”.

Surah Mary 83:

⁸³Have you not seen/thought? Surely, We sent devils upon those infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb. They provoke them constantly.

Surah Al-Baqara 275:

275 Those who enjoy the *riba* [income that is earned easily without risk, working and effort] will not stand other than the standing of a man whom satan struck with its touch. That is because they say: “Trade is like *riba*”. But Allah made trade *halal*/permissible but the *riba* [income that is earned easily without risk, working and effort] *haram*/forbidden. And whoever is reminded from his Rabb and refrains from what he does, his past is for him and his affair is with Allah. And whoever returns again, then they are the companions of the fire. And they will abide therein eternally.

The expression of لا يقومون الا كما يقوم الذى يتخبطه الشيطان من المس [la yekûmûne illa kema yekûmullezî yetehabbetühü's-şeytanü mine'l-messi] in the original Ayah means “the person fell through the touch of and whose reason was reduced and whose normal state was broken down by the devil”. But this expression was construed by the commentators as the person “stuck by devil” practically. However, it will be better to provide the original meaning as is in order to ensure that people think “What are the meanings of reduction, falling, and break down by the devil?”

The “Strike of Satan” stated by the Qur'an is the attempt of devils/persons who own the devilish characteristics specified in the above Ayat and to suggest such negativities to and take control of someone. That is to say, it is the possession of a person by the things with devilish characteristics. Then it means that such person is devil stricken. A person struck by the devil;

- * Opposes Allah.*
- * Is shameless, impudent, retrogressed.*
- * Pursues unfair gains.*
- * Talks about the things he/she does not know.*
- * Is fearful about poverty, becoming poor.*
- * Is extravagant*
- * Neurotic, spoiled, provoked.*
- * Is deceived.*
- * Is transgressed, at odds with surrounding people.*
- * Is a renegade.*
- * Is closed to get informed and enlightened.*

The fact that any person bears the above traits is the basic canon that he/she was made so by the devil. The people having these traits are described as “He/she has been struck by the devil”, “He/she was deceived; his/her reason was reduced, fallen, by the devil”.

The persons who make a living upon interest /usury are the persons who are in fact continuing their existence by getting under the control of the devil and standing up this way. These persons are, in the expression in Al-Baqara 279, “the persons who have declared war against Allah and His messenger”. In order to understand this issue well, the entire passage containing the Ayah 279 [Ayat 261-281] must be read and contemplated as a whole. The issue is explained in this passage within the relation of

contrast between unreturned aid to the needy persons [through sadaqa and infaq/aid] and abuse of the needy persons [riba/interest].

Most of the commentators attributed the warning of the Ayah 279 to the day of Qiyamat [Resurrection] and explained it as “The persons who make a living upon interest stand on the Qiyamat [Resurrection] as if they are unbalanced like the people with epilepsy/struck by devil and it becomes clear in this state of them that made a living upon interest. However, the verbal meaning of the Ayah is not like that. The situation is entirely related with the world. In our opinion, such erroneous comments stem from the acceptance of the expression of devil and strike of satan from outside the Qur’an.

In the expression of the Ayah 275, this state of the people who are struck or deceived by the devil is understood to be due to the fact that they called this situation “Trading is like riba;” in other words, our Rabb qualifies them as “struck by devil” as they deceive themselves this way. However, consideration of “trading” and “riba” which are different from each other in terms of meaning, to be the same thing, must have a justifiable reason for themselves, which can only be the fact that the reason of trading is to earn gains, just like in the transactions that cause riba, and the gains obtained in shopping create an increase, growth, and excess in the entities. That is to say, these people qualified by our Rabb as “struck by devil” allege that the increase, growth, and excess (riba) they obtain as a result of the transactions of their lending and commodity exchange with procurement of “unreturned benefit” to one of the parties, are not different from the gains obtained through shopping.

Our Rabb has, against this idea, first proclaimed that “trading” is legitimate along with all its results by means of making “trading” halal/permissible; that is to say, He brought the profits and excesses (riba) obtained by way of trading outside the scope the prohibition. And then, by making the “riba” that He expressed by highlighting as “riba” in the Ayah, He stated that the prohibited riba is the “unreturned excess” provided to one of the parties in the lending and advance commodity exchange transactions done by those who say “trading is like riba”..

What kind of riba is the prohibited “riba”?

Our Rabb exhibited the prohibition in terms of riba for all the beliefs through the revelations he sent down earlier:

Surah Ali-Imran 130-132:

130O you who have believed! Do not consume the riba [income earned without effort, service, risk], multiplied many times. Enter under the guardianship of Allah so you may reach salvation. 131And avoid the fire that is prepared for the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb. 132Obey Allah and the Messenger so that you may be shown mercy.

In fact this prohibition was brought to the earlier peoples as well. For example, the issue of riba is specified in the present Bible as follows:

Deuteronomy 23/ clauses 19, 20:

19 " You shall not lend upon interest to your brother, interest on money, interest on victuals, interest on anything that is lent for interest.

20 To a foreigner you may lend upon interest, but to your brother you shall not lend upon interest; that the Lord your God may bless you in all that you undertake in the land which you are entering to take possession of it.

Nehemiah; 5/10th sentence:

10 Moreover I and my brethren and my servants are lending them money and grain. Let us leave off this interest!

Exodus; 22/ 25th sentence:

25 " If you lend money to any of my people with you who is poor, you shall not be to him as a creditor, and you shall not exact interest from him.

But the Jews who made their target gold considered every way permissible in terms of riba despite the fact that it had been prohibited:

Surah An-Nisa 160, 161:

160,161 Then, for the unjust behaviors of those who had become Jews, their efforts to avert many people from the path of Allah, that they took Riba [obtaining revenues without effort, service and risk] although it was forbidden to them and their consumption of wealth of the people without right, We made haram/forbidden that which had been made halal/permissible to them. And We have prepared a painful punishment for the infidels; those who consciously denied the divinity of Allah and the fact that He is Rabb from among those that had become Jews.

As it is seen, riba is a form of gain that some people cannot give up in any way despite its prohibition for very old ages. As those people our Rabb named as “People turning to be Jews” did not wish to be deprived of such types of gains, they resisted against the prohibition imposed and alleged that riba is not different from the gains obtained from trade.

However, in order to see the difference between trading and the transactions that cause riba, it is sufficient to view the stages of both activities roughly:

On the first stage, the person who plans to obtain gains by means of trading first owns the goods by purchasing them. The person who plans to obtain gains from the transactions that cause riba seeks for another person in need in order to lend the commodity or money he/she owns or waits for the needing person to find him/her.

On the second stage, the person who plans to obtain gains by means of trading adds the profit he/she contemplates to obtain to the purchase price of the commodity he/she owns and determines a sales price. In this profit, there are the expenses made since the purchase of the commodity and the fee estimated by the person in return of the service

he/she provides. The person who plans to obtain gains from the transactions that cause riba has neither expenditure that will be the source for the transactions of riba that he/she determined nor a service that he/she would quote for. He/she only notifies the amount of the riba together with those who gain profits along with him/her to the person who asks for the amount of riba.

On the third stage, the person who plans to obtain gains by means of trading is obliged to sell his/her commodity not upon the prices he/she determined but upon the price that occurs on the market outside of his/her will. The person who plans to obtain gains from the transactions that cause riba draws up his/her agreement upon the amount of riba he/she determines.

As it is seen, the person who plans to earn by trading and the person who plans to earn from the transactions that cause riba experience the above stages by acting differently and obtaining different results:

- The person who plans to earn by trading receives the respective commodity from the producer and delivers to the consumer through the legal processes he/she carries out with two actions. The profit determined by this person is the return of the service he/she provides but not a guarantee; he/she is under risk.

- The person who plans to earn from the transactions that cause riba continues to receive the excess he/she determines throughout the term, by means of entering into agreements and through the legal process he/she carries out without actions and without any return from any expenditure or service. His/her risk is inability of the borrower to pay the loan and this action has been probably considered beforehand and the risk has been eliminated by way of pledge or a guarantor.

These very important differences between trading and the actions that cause riba apply not only in the commercial field but in all the production activities by exhibiting labor in the sectors of industry and agriculture. That is to say, the profit obtained from the sale of a production carried out through exhibiting manual and mental power and the excess obtained upon the wealth and labor of the debtor by means of lending cannot be considered same.

If an attempt to tell the differences stated above in one sentence is made, it is possible to say this: The labor in trading, industry, and agriculture is “constructive” and the profit obtained in return of labor is halal/permissible but the excess obtained as a result of the transactions that cause riba are “destructive” and the profit obtained this way is haram/forbidden.

With this comparison in mind, it is possible to say the following regarding the characteristics of riba which was prohibited: the “riba” prohibited by our Rabb is the riba obtained not being the return of any cost or service; the riba which means partnering with the earnings of the payer without any risk. In other words, our Rabb has prohibited the “surplus” that is “unreturned” and “riskless”.

“Why was Riba prohibited?”

In an attempt to seek an answer to this question, an Ayah must at all times be remembered:

Surah An-Najm 39:

39The truth is, there is nothing for man except what he strives for.

In the above Ayah, it is stated that the earnings obtained easily, without labor, risk and working do not have any value before our Rabb. Our Rabb defines earnings obtained this way in other Ayat as “consuming goods with unfair ways” and qualifies them as “people’s homicide of themselves”.

Surah Al-Baqara 188:

188Do not consume each other’s wealth for false reasons. Do not transfer your wealth to the authorities in order that you may consume consciously a portion of the wealth of people in sin.

Surah An-Nisa 29:

29O you who have believed! Do not consume one another’s wealth among yourselves unjustly *-except for business you make with your consent-*, do not kill yourselves. Indeed, Allah is very merciful to you.

Our Rabb stated that people can get rid of such behaviors to which He attracts attentions as the “order of devil” and which He proclaimed as a “danger” only by means of applying infaq/aid:

Surah Al-Baqara 268:

268Satan intimidates you with poverty and commands you immorality. Allah, on the other hand, promises forgiveness and abundant bounty. And Allah is the All Encompassing, the Most Merciful, the One Who knows best.

Surah Al-Baqara 195:

195And spend your wealth for the cause of Allah/provide sustenance for your relatives first and then others, do not put yourselves in danger with your own hands and do good deeds. Indeed, Allah likes those who do good deeds.

In addition, Allah does not want properties and wealth to be under the control of a particular group in a society:

Surah Al-Hashr 7, 8:

7,8And the Fai [revenues yielded without fighting and making any effort] Allah has given to His Messenger from the people of that city belong to Allah, the Messenger, those poor who have immigrated – *and they have been expelled out of their lands and deprived*

of their wealth while seeking for the bounty and acceptance of Allah, and they help Allah and His Messenger. They are the ones who are the righteous-, orphans, the needy and travelers so the luxury brought by the power; *the authority* will not only be for the rich among you. Whatever the Messenger has given you, take it immediately. And whatever he has forbidden you, turn away from it. And enter under the guardianship of Allah. Indeed, Allah is the One Whose punishment/penalty is very severe.

As can be easily understood from the Ayat given above, Supreme Allah wishes the people to whom He gave wealth to avoid behaviors that allow them to keep the surpluses they have or to increase them more and more, to spend such excesses granted to them by means of infaq/aid, and not to make any attempt to provide unreturned earnings as real earnings are acquirable by working and laboring, and He warns that contrary behaviors will mean “people’s endangering of themselves” even “killing themselves”.

At this point, we believe that every Muslim person must ponder about the scopes of “trading” that was made halal/permissible and “riba” that was made haram/forbidden by Allah because the issue has substantial importance as the “people do not give up riba have waged war against Allah and His messenger. A person fighting against Allah and His messenger will certainly be devastated as Allah and His messengers will be absolute victorious:

Surah Al-Mujadila 21:

21Allah has written: “Indeed, I and My messengers will prevail”. Indeed, Allah is the One Who is competent over everything, the most exalted, the most powerful, the most honorable, the invincible/the subduer.

Scope of “Riba”

We deem it useful to start to analyze the determination of the scope in this crucial subject with the types of riba that have been applied in the period when the Qur'an was sent down.

Regardless of whether they depend on money or commodities, in all the transactions of the “riba al-nasi’ah” as the difference between the amounts of the commodities given and received is constituted upon a term; that is to say, this type of riba stems from a transaction of a termed lending; the gains acquired from such transactions are entirely “unreturned surplus;” therefore, they are “riba”. For example, just like the fact that all kinds of excess amount (interest) received back in addition to the borrowed principal money is “unreturned surplus”, a riba; when someone gives 10 bushels of wheat in return of 12 bushels in six months’ time, 2 bushels’ amount between the quantities is “unreturned surplus”, a riba.

In the commodity exchanges made in advance, where “excess riba” is in question, appearance of “unreturned surplus”, a riba, does not seem reasonable because; regardless of whether they are different or in the same type, since the prices of the goods will be taken into account in the exchange of two commodities, it will be meaningless that an

“unreturned benefit” will take place for the advantage of any of the parties. For example, if the price of 1 Kg date is 20.-TL, 1 Kg edible olive is 10.-TL and 1 Kg olive-for-oil is 5.-TL, a person who wishes to buy 1 Kg date and olive will buy 2 Kg edible olive or 4 Kg olive-for-oil. In such transaction, it is not possible to say that the difference between the amounts is “unreturned”. Or a person who possesses 1 Kg edible oil wishes to exchange it with olive-for-oil, he/she will demand 2 Kg olive-for-oil because it is very natural that the owner of the commodity with high value demands more of the goods with lower value against one measure of his/her own goods. Moreover, if the owner of the goods with high value does not prefer such exchange and sells his/her own goods first in return of money by way of trading and then purchases the other goods from elsewhere in return of money, he/she would buy the goods with lower value in the same amount. That is to say, if there is no deception, this exchange is commercial shopping. Therefore, the difference that occurs for the benefit of the owner of the goods due to the difference of quality between the amounts, during the exchange of same-type goods, must not be taken into account as “riba”.

According to us, major element of “that riba” is the surplus (interest) taken in the lending transactions in return of either money or commodity. There are those who define interest as “the most addictive form of riba” (Prof. Dr. Mehmet Yazıcı), which we define today as “the major element of riba”. Despite the fact that interest is within the scope of riba that was made haram/forbidden by our Rabb is unquestionable, some people put the issue of whether it is possible to deem some interactions with interest applied today as “mandatory state” on the agenda of a debate and endeavored to take interest out of the scope of prohibition through some thoughts like “interest prevents money’s devaluation against inflation” or “it is the rental of money”. Some, who never attached importance to Allah’s prohibition of it, asserted that interest is one of the most important instruments of economical development. However, interest, as stated by our Rabb, is a danger for persons, families, and countries, and has always been a trouble. A glance at our near history will be sufficient to understand what kind of trouble interest is:

The Ottoman Empire received foreign debt by way of istiqraz (bond issuance) for the first time in 1854 in order to mitigate the monetary burden inflicted by the Crimean War. The foreign debts increased rapidly through the incentive of the European capital, which sought investment areas, and as a result of expenses made for some innovations. Between the years of 1854 and 74, foreign debts were received 15 times through istiqraz. The total of the debt reached 5.297.676.000 golden francs and annual interest of it became 300 million francs. When the Ottoman Empire was unable to pay even the interest of these debts, it announced that it would pay half of the installments matured in October 1875. But it was able to pay these installments only for the period of three months and the payments were suspended completely in March 1876. ... Later on, the Ottoman Empire suspended the payments of its domestic debts constituted by the short-term loans and advances given by the bankers of Galata. Through the agreement entered into on 22 November 1879, stamp, distillery, fishing, salt, and tobacco were left to the creditors

against the interest and capital of these debts for the period of 10 years. ... (Ana Britannica, v:11, p:22)

As in the example of the Ottoman Empire, the debt and interest incurred by states are paid by the public that is, in fact, unable to make use of that money. Even sometimes the burden of rescuing some account owners by means of payment of the bankrupt credit institutions from the coffers of the state are charged on the public that is once again outside the relations of granting and receiving debts. These are the conditions that cannot be explained by anything other than “cruelty”.

When it comes to the effects of interest, number one element of “riba”, on the individuals; it is possible to say that it really poses deadly impact on people in spiritual terms:

Interest constraints people from working. It is because the people with money will earn more easily by depositing it for interest without laboring and taking risk, they may not need to work. This condition causes social mobility to fall and productivity to decrease. The person who receives debts works and earns but a person who receives interest from the earnings of such person is fed without working. However, increase of the wealth of a country can only be possible by working and producing more and more in every field. In some, lesser labor will bring lesser labor.

Interest eliminates helping and solidarity in societies. Earnings easily acquired and without risk, like interest, generally push humans toward selfishness. Hence, those people who have savings that they can help others prefer to deposit their money for interest instead of giving their money to their brothers and sisters who are in need. For unblocking the road to “help people in need” ordered by Allah, it is required that interest is rejected and the earnings obtained this way are not relied on.

Interest makes the rich richer and the poor poorer. Except for those who make speculative investments in the long-term inflation periods with high rates, it is not possible to see anyone who receives loans and pays interest to be rich, because the ratios of interest are determined by those people who have money and these people determine the ratios of interest in the manner that they will themselves have the lion’s share pro rata the earnings ratios allowed by the economical environment. That is to say, ratios of interest always correspond to the bigger part of the average unearned income that can be obtained in that environment. Thus the investor who receives loans with interest is allowed not to be reach but only to be continue his/her life; in other words, to sustain indebtedness. If the debtor is not an investor but a person in need, a poor person, it is already clear that such person will be poorer and poorer by means of paying interest. Therefore, interest makes the rich richer and the poor poorer as it is the cause of and maintains the ambiance where a small minority lives in wealth and the majority lives in poverty in a society. Moreover, it is inevitable that such order would gradually turn to be a hell for the low earning group that constitutes the majority of the order because the interest-seeking wealthy ones in these societies become more and more anxious about their lives and wealth as they get richer and richer and apply more diverse ways of cruelty in order to safeguard them.

Interest prevents a servant of Allah to thank and makes him/her ungrateful toward Allah. The wealthy people who are rendered people with surplus by Allah must thank Allah by paying the equivalent of their surplus by way of *zaqah*/tax, *sadaqa* and *infaq*/aid. But the person attracted by interest, which is an easy and riskless gain, tends to interest instead of transferring the return of the blessings given by Allah to the addresses designated by Allah and fails to carry out his/her duties by being entrapped. Knowing that the possibility that man can easily be entrapped this way is very high, as He is the Rabb of him, says in the Ayah 276 of the Surah Al-Baqara, “Allah eliminates *riba* and increases *sadaqa*. Allah dislikes ungrateful persons and sinners”, promising that *riba*, which also covers interest, will not bring any good to any person, because the *sadaqa* and *infaq*/aid will be returned more and more in the world and in the *Akhirat* [Afterlife], along with His threat that He would destroy it, and reminding once again the fact that humans must prefer thankfulness instead of ungratefulness. What is sated in the Qur’an as “Adam’s tasting from the tree for which Allah said ‘do not approach’ and his immediate starting of stowing” figuratively is actually this issue.

As it is seen, interest, starting with the psychologies of persons, alters their work lives and subsistence and causes their family order to overturn. Gradual increase of such individuals in the society brings closer that society toward danger and drags the country containing such society having turned to be the slaves of interest toward colonization, the fire, as in the Ottoman example above, as a result of consuming its underground and aboveground wealth.

In sum, interest, in regards to its outcomes, is one of the biggest factors that render the poor slaves and the countries colonies.

However, “*riba*” cannot be downscaled to interest because, as we stated above, our Rabb has prohibited not interest but “unreturned” and “riskless” surplus. Therefore, Muslims must not be socially deviant for self-delusion like staying away only from interest and consuming other unreturned excesses that fell into the scope of “*riba*”. However, unfortunately people found “*riba*” indispensable and those who did not want to leave this sweet earning made themselves believe that what they did was not within the scope of the “*riba*” prohibited by Allah, by means of reducing the concept of “*riba*” into the concept of interest and of excluding the “*riba*” they earned from the nature of interest through the implementations called *muamalat al shariah*.

If what was told is true, invention of the Islamic law-based solutions (!) that constitute the basis of this type of implementations referred to as *muamalat al-shariah* and defined as “The transaction that must be carried out in order to ensure that the creditor obtains benefit that cannot be considered as interest from the debtor” dates back to the very old days, the 700s. For example, one of these implementations that contain various methods is as follows: “If the owner of the fund wishes to receive 13 drachmas in return of the 10 drachmas, then he would sell and deliver a commodity for 13 drachmas to the party who would be indebted. The person who would be indebted sells and delivers that commodity to a third person in return of 10 drachmas. Then the third person sells the commodity to the initial owner by receiving the money in advance. Then, he gives the 10 drachmas as

the amount of the goods he has just purchased to the person who would be indebted. This way, the commodity returns to the initial owner; that is to say, to the counterparty, in return of 10 drachmas and the counterparty will be indebted for 13 drachmas before him”.⁶

As it is seen, these applications that have concepts, even in definition, like “creditor, debtor, and acquiring interests” related with the transactions of lending are nothing in essence but ensuring that the debtor pays excess amount as much as the interest to the creditor through chicanery trading transactions. It is just that the payments are not made in the name of interest. Some perverted understandings, products of feeble-mindedness, that think that they meander the prohibition of Allah through such behaviors referred to as “meandering of law” in the language of law, unfortunately continue their existence. For example, some circles invented a concept called “banking without interest” and are making payments under the name of “profit share” to those companies that invest money on them among the companies that they incorporated through this assertion despite the fact that the *raison d'être* of the banking system is interest. These profit shares are paid quarterly, semiannually, and annually according to the preferences of people and it is very interesting that the payments in relation with such terms are always in the same amount. That is to say, all the companies partnered (?) by these banks without interest through the moneys they have collected conduct their collections always in the same periods and, thus, acquire their profits in accordance with the payment terms they have announced and always have profits with same ratios. However, it is not possible for all these companies to distribute their profits in compliance with the profit sharing terms announced by these interest-free banks and to render their profits distributable even though they can possibly take their profits into account as distributable profits by envisaging all their expenditures. In this case, the payments made by these companies in the name of profit share can only be called “unreturned benefit”. Another issue that confirms this opinion of us is that these interest-free banks distribute the profit shares always at the same ratio as if they are distributing the shares of only one company despite their announcement that they partner with multiple companies.

In our opinion, another important element of “riba” is speculation. Describing speculation as “Purchasing of the commodities that will be subject to price change in the future beforehand in order to obtain profits making use of the price gap”, Encyclopedia of Economy lists the major price change expectations as war, famine, and inflation. As it is seen, profit expectation in speculation is not based on any labor or service but only on price increase. Moreover, it is expected that this price increase would take place due to disasters that will cause devastation of many people. It is clear that the profit to be obtained from the trade hoping such gain will not be the type of profit of trading made halal/permissible by our Rabb.

There is a factor of “riba” in whose essence, there is the understanding of providing profits from the increases in prices, like speculation but much uglier than it, and it is the infamy referred to as “profiteering” or “jobbery”. The feature of this behavior, which makes it uglier than speculation, is that the commodity purchases conducted are in the

amount that they will directly affect the increase of the price of those commodities by inflicting scarcity of them.

Whether it is named speculation or profiteering, the reason for the inclusion of such behaviors within the scope of “riba” is, according to us, that both behaviors are oriented to obtain gains without working because our Rabb considers anything obtained in the ways other than working “nil”.

When viewed from this angle, it is beneficial for those who hope to obtain gains from the currency deficits that will develop against the money of their own country in the future, by investing their surpluses granted by Allah to them on the moneys of foreign countries, or for the companies that partner with companies through commodity exchanges considering not their prospected profits but their prices that will take place within the market scrutinizing their activity areas, to revise their soul-searching. It because, the foreign currency purchases with the expectation of currency deficit are not different from speculation and the stock certificates received from such a gambling house as stock exchange that have turned to be the toys of the major capital owners are not in the form of a partnership in a real sense.

Another action of procurement of “riba” that has been adopted in our country during the recent years is carried out through the institution called Futures Exchange. The material, the subject matter of these transactions that are seemingly in the form of future oriented purchase and sale agreements, can be in the form of “commodity” or in the currencies of different countries. The parties of the agreement are the persons who give the purchase and sale orders and the institutions that provide them with such environment. In these transactions, the persons who give the purchase and sale orders are by no means real purchasers or sellers. They neither buy nor sell the commodities specified in the agreement when the maturity date arrives in a real sense. They only collect or pay the contractual amounts. In summary, these transactions are not in relation with true trading but a kind of gamble played upon the estimation of the prices of some objects that will take place in the future and these transactions are unrelated with the trading made halal/permissible by our Rabb. However, some ideas asserted regarding the stock exchanges, some of the significant elements of the religion of capitalism, that there is a risk will take place in the stock transactions as the future prices are not known and the gains to be received from the risky transactions cannot be considered same as that of the previously determined interests. In our opinion, the people with this opinion must be asked first: “Is gambling, which consists completely of risk, will be considered halal/permissible according to this logic?” And then they must be remembered that the principal feature that distinguish halal/permissible earning from the gains obtained from the “riba” transactions is not risk but “whether it is in return of labor”.

Banking and Islam

Banks are the finance institutions that have adopted utilization of the funds they collected from the depositors in return of interest in the transactions of discount, lending, and other financial transactions also in return of interest as their principal business. That

is to say, interest is an indispensable element and unique source of banks. Interest is at the same time one of the gears required for the revolution of the system wheels of the religion of capitalism within the economical order. Within this relationship, banks are indispensable parts of the capitalist economies.

In Islam, “riba” and thus interest, number one factor of “riba” have been made haram/forbidden without question. According to this circumstance, in fact, it is possible that the capitalist order where interest is necessary for the revolution of the system wheels and banking system that was established on the basis of interest to ensure the continuation of this order tally with Islam. But unfortunately, on the contrary, in almost every country where the majority of the people are Muslims, capitalist system has been preferred and the Muslims in those countries have become experiencing the religion of Islam and the religion of capitalism altogether, which are exactly opposite each other. In this case, some softening in terms of rules was needed for eliminating the contrasts between the two religions but somehow these attempts of softening were always made on the religion of Islam by asserting discourses like “as required by development” or “inevitable to be implemented”. The endeavors in this regard reached so indiscernible forms and dimensions that the meanings of the concepts have changed, the persons appointed as authorities were made give fatwa, and finally the religion of Islam has been transformed into the form that it is applied in the manner that is quite different from what Allah had revealed.

Attempts in regards to interest have turned to be almost assaults. On one hand, some people with the titles of ulama produced Islamic law-based solutions (!) to interest through some deceptions as we have exemplified above and, on the other hand, the people with capitalist mentality struggled to deceive the already blurred minds of the people through wordings like, “Retention of lent money in the hands of the debtor for a long time is the return of the money that will be received extra (interest) because if the lent money had received in the hands of the lender during that period, the lender would receive earnings by trading” or “If the borrower is receiving earnings using the borrowed money by conducting trade or investment, what is wrong with when he/she gives a particular ratio of the earnings to the principal owner of the money?” Approaches of both the people with titles from the ulama and the people with capitalist mentality resemble interest with the trading profit, which was made halal/permissible, and try to equalize them and exclude them from the state of prohibition imposed by Allah and are in the form of the war waged against Allah and His messenger. In other words, the reason of these devil stricken persons for risking a war against Allah and His messenger is to have Muslims apply interest, indispensable element of the religion of capitalism. However, as those Muslims who act mindfully by obeying Allah’s order will instantly notice, there is serious contradiction between the implementations in Islamic law-based solutions and what is accepted by the people with capitalist mentality. The mentality that deems “in the muamalat al shariah”, in return of making the debtor conduct certainly harmful trading, interest is “the return of the debtor for his deprivation of commercial activities” or “the share that is payable from the profit obtained by the borrower to the lender equitably”

does not take losses into account. That is to say, if the borrower incurs losses from the business carried out utilizing the loan, this situation is compliant with the “muamalat al shariah” but it is never possible to accept this in the system with interest because in the system with interest, it is absolute provision that the a named excess is to be paid in return of the lent money and, even if the borrower incurs damages, he/she is to pay his/her debt and respective interest by selling his/her belongings as necessary. In fact, such application of the system with interest, as the phrase goes, is nothing but receiving the money of a chicken, a hen, or a rooster from a person who has broken a borrowed egg by saying, “it would be a chicken, a hen, or a rooster”.

Those people who liquefy the prohibition of Allah through their comments in their endeavor to have the Muslims apply interest even partially asserted another opinion like: “The interest which is haram/forbidden is the interest received from the loan given to the poor. There must not be a problem with depositing money to the bank and with receiving interest from the bank because the bank and the banker are not poor”. Of course, it is not possible to accept this thought in Islamic grounds as well because Allah did not introduce the prohibition upon the condition that whether the payer is strong or not. That is to say, interest is not a legal gain regardless of the lender, whether it be rich, poor, bank, or any other entity. In addition, as the banks use the money they have collected in the lending business, the people who deposit money for this reason to the banks become a party to the transaction of gaining money from money, which was made haram/forbidden by our Rabb.

When the issue is viewed in terms of those people who receive loans from banks voluntarily, the unwanted and ugly results of interest will appear more clearly. If the person who borrows money from the bank is a poor person, this means that he/she is receiving the loan for meeting any of his/her need and the bank grabs his/her earnings and labor pro rata the interest as he/she pays back more than what he/she needs. If the person who withdraws loan from the bank is a rich person using the money for an investment, he/she reflects the expense of interest to the cost of his/her business and makes the faultless consumer pay back the interest this way.

As it is seen, in fact, banking business, whose heart beats with interest, inflicts damage on public directly or indirectly; that is to say it behaves them cruelly. Accordingly, depositing money in the banks that are incorporated on the basis of interest means being an occasion for the increase and continuation of badness and cruelty. However, main objective of the religion of Islam is to rescue people from cruelty, theft, and abuse. Hence, it is not possible that interest and the interest-based banking system tally with Islam.

Solution

The religion of capitalism is an economic order that dominates substantial majority of the world today. This religion is based on the principle of “the big fish eats the little one”. Therefore the religion of capitalism is exactly the opposite the religion of Islam in terms of both morality and consciousness. Despite this fact the persons who allege that they are

Muslims endeavor to find a place within the principles of capitalism, instead of creating the system and institutions wanted by Allah, which indeed an embarrassing behavior. The behavior that befits Muslims is to constitute an economic system that is suitable for the lifestyle recommended by Allah but, first to exclude themselves from “riba” to get rid of the position of being “the enemy of Allah and His messenger”.

Our Rabb did not withhold His blessings as well, as in every subject, and showed the ways of creating the system and institutions for salvation expressly in the Qur’an, by not letting people search and find what the families and the countries are to do form the calamity, the trouble, of “riba”.

Surah Al-Ma’idah 12:

12And surely, Allah took the solemn covenant of Israelites. And We sent from among them twelve supervisors/leaders. And Allah said: “I am surely with you. If you establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax, believe in My messengers, support them and loan Allah a good loan, I will definitely remove your evil deeds and admit you into the gardens of Jannah [Heaven/Paradise], underneath of which rivers flow. And whoever among you disbelieves; consciously denies the divinity of Allah and the fact that He is Rabb after this, he has certainly gone astray from the righteous path”.

Surah At-Taghabun 17, 18:

17,18And if you loan Allah a good loan, He will multiply it for you and forgive you. And Allah is the One Who repays best, forbears much, knows the unseen and the unheard best, the One Who is the most exalted, the almighty, the most honorable, the invincible/the subduer, the best law maker, the One Who precludes corruption best/makes incorruptible.

Surah Al-Baqara 219:

... And they ask you what they should spend for the cause of Allah. Say: “Spend the excess”. Thus Allah makes clear His Ayat for you so you may give thought.

Surah At-Tawbah 34, 35:

34O you who have believed! Surely, many of the rabbis/scholars and priests consume the wealth of the people unjustly and avert them from the path of Allah. And as for those who hoard gold and silver and do not spend them for the cause of Allah/provide sustenance first for their relatives and then others, give them the tidings of a painful punishment immediately!

35On that day, gold and silver that they have been hoarding will be heated in the fire of Jahannah [Hell] and their foreheads, flanks and backs will be seared with them: “This is that which you have hoarded for yourselves. Now taste that which you have been hoarding!”.

Surah Al-Hadid 11:

11Who is the one who will loan Allah a good loan so He may multiply for him many times! And a noble reward will be for him as well.

Surah Al-Ma'idah 2:

2O you who have believed! Do not disrespect the evidences of Allah, the haram/forbidden month, sending food to those who fulfill hajj [pilgrimage], marks attached to the animals that are sent so those who fulfill hajj [pilgrimage]/those who receive high theological education therein will eat and those who wish to fulfill duty of hajj [pilgrimage]/visit Bayt al-Haram seeking for the favor and approval of their Rabb. When the restriction upon you has been released/when you have completed your duty of hajj [pilgrimage], then hunt. Do not let your hatred to a people for having forbidden you from Masjid al-Haram lead you to transgress. Help each other in "being righteous" and entering under the guardianship of Allah, do not help each other in committing sins and animosity. And enter under the guardianship of Allah. Indeed, Allah is the One Whose punishment/penalty is very severe.

Surah Al-Ma'idah 48:

48And We have revealed to you the Book/the Qur'an with the truth that confirms, defends and protects a part of the Torah which it contains. Then, judge between them by what Allah has revealed. Do not follow their desires and inclinations by going astray from the truth that has come to you. And We have determined for each of you a roadmap/collective principles of life and a wide, illuminated path. If Allah had willed, He would have made you one community with a leader yet He did not so He may wear you down/test you in what He has given upon you. Therefore, race to the good. To Allah is your return all together. Then, He will inform you about that over which you differed.

Surah Ali-Imran 103, 104:

103And cling firmly onto the rope of Allah all together/guard yourselves with the rope of Allah, do not become divided and remember the favor of Allah upon you: When you were enemies to each other and Allah brought your hearts together. Then you became brothers by His favor. You were on the edge of a fire pit and He saved you from there. Thus Allah makes clear His Ayat/evidences/signs for you so you may follow the righteous path you are guided.

104And let there be a group of people with a leader from among you who invite to good, instruct good that is accepted by all, preclude evil via Wahy [Revelation] and common sense. And they are the ones who will reach salvation.

Surah Al-Baqara 45, 46:

45-46And seek help through patience, Salah [supporting financially and spiritually; enlightening the community]. –*Surely, seeking help through patience and Salah is very*

difficult for all other than those who show respect; who believe from the bottom of their hearts that they will meet their Rabb and they will be returned to Him.-

Surah Al-Baqara 153:

153O you who have believed! Ask for help through patience and Salah [supporting financially and spiritually; enlightening the community]. Indeed, Allah is with those who have patience.

Surah Al-Baqara 195:

195And spend your wealth for the cause of Allah/provide sustenance for your relatives first and then others, do not put yourselves in danger with your own hands and do good deeds. Indeed, Allah likes those who do good deeds.

Surah Al-Baqara 245:

245Who is the one who loans Allah a good loan so Allah may multiply it for him many times over. Allah restricts and gives abundance as well. And you will be returned only to Him.

Surah Al-Asr 1-3:

1-3Condition of the humanity in the age you live is the evidence that, all people are definitely in absolute loss, damage, depression, agony except for those who believe, do amendatory deeds, advise each other the truth; make it primary task/remind each other, advice each other patience; make it primary task/remind each other.

Surah Al-Ankabut 45:

45You, recite/follow what has been revealed to you from the book and establish Salah [establish and maintain the institution that supports financially and spiritually; enlightens the community]. Indeed, Salah [supporting financially and spiritually; the institution that enlightens the community] prevents from transgression, evil. And remembrance of Allah is indeed greater. And Allah knows that which you do and produce.

Surah Mary 59-61:

59-61A bad generation came after them, and they took away Salah [supporting financially and spiritually; striving to enlighten the community] from their lives. And they followed their desires. Therefore, they all, except those of them who have repented and believed and done righteous deeds, will be punished for their transgression. Then those of them who repent and believe and do righteous deeds will enter Jannah [Heaven/Paradise]; to the gardens of Eden which Rahman [Allah; the One Who shows great mercy on the earth to all living beings that He created] promised to His servants – *even though they did not see* – and they will not be treated unjustly at all. Surely, His promise will certainly be fulfilled.

Surah Fatir 5, 6:

5O mankind! Surely, that which Allah has promised to fulfill is true. Then, do not let this simple worldly life delude you. And do not let that deceiver deceive you with Allah. 6Surely, the satan is an enemy for you. Therefore take him as your enemy as well. Surely, satan calls his followers to be among the companions of the blazing fire.

Surah Al-A'la 14-17:

14-17The one who purifies himself, who fulfills Salah; supports others financially and spiritually; strives to enlighten the community mentioning the name of his Rabb will definitely save himself. But you prefer that simple worldly life. Yet, Akhirat [Afterlife] is better and ever lasting.

The Ayat given above are some of the hundreds of Ayat that orders sustaining of Salah, Zaqah/tax, and Sadaqa, some of the ways of getting rid of “riba”. With this Ayat, our Rabb orders the believers of Islam to get organized and create unions, to spend their surplus for the sake of Allah, and race in doing good deeds and favors by creating the social support and aid organizations and expressly states that those people who fail to do so will pose sorrow and danger to their societies and live life of hell in the world, and that those people who commit kenz (people who do not bring their moneys out for circulation by keeping them in cubes, under cushions, in safes, and banks) will be punished. Hence, the solution for the persons, families, and countries to get rid of the trouble of “riba” is to conduct deeds through these Ayat and to carry out the tasks ordered by Allah with these Ayat.

For example, Muslims can bring together their surpluses granted by Allah to them in the light of these Ayat instead of depositing them for speculative investments and interests. They may establish partnerships where audits are carried out by the public authority and no abuse is allowed. This way, these people will have created new job possibilities for the unemployed and ensure that money in their hands will bring benefit to others as well. Later on, they may establish social aid and support institutions as well as charities oriented to infaq/aid through the gains obtained from such partnerships and lend money to those Muslims who are in need thanks to such organizations without interest and as qarz al-hasan (Islamic loan). Of course, in the lending done from such social aid organizations, if the borrower is really unable to pay back his/her debt, it must be possible to erase the debt and even to provide more monetary reinforcement to the borrower as required by the recommendation of Allah. Also from these charities, the short-term requirements of the tradesmen must be fulfilled and accordingly prevent the Muslims from entering into the grip of the banks and usurers. In the event that there still is idle money in these charities, new companies can be founded in legitimate ways using these forms and new more charity organizations by means of the revenues obtained from the activities of these companies and it can be ensured that this productive circulation continues by growing.

However, in order to make sure that such system can be operable, actions must be taken first in the family circles and the establishment of the system must be realized by growing along the neighborhood, village, and province because success can, as ordered by our Rabb, only be obtained through the self-correction of persons one by one.

In such as system, neither interest, nor stock exchanges, not another form of “riba” is needed; more accurately, no type of “riba” will be required because the public authority has to establish institutions that can carry out the works such as collection of surpluses in the hand of the public and present them for the utilization of the partnerships that will make use of them in their investments, for the continuation of such economic order, without any interest. These institutions will not only be able to carry out the works done by the banks and stock exchanges of the capitalist system on behalf of people but also fulfill the transactions of the traders and people such as collection of checks and deeds and remittances not within the order of theft, just like that of the banks of today, but in return of respective charges, or free of charge if no such charge is applied.

The first objection that will be raised by the mentality that adopted the religion of capitalism and got used to get fed by the unjust gains of this religion, regarding the conductibility of such a system will probably in regard to failure of not taking inflation into account because, according to this mentality, interest is an instrument that balances the negative impacts of inflation and especially the small owners of savings might be subject to injustice in an economy without interest.

According to some theories, inflation that is defined in economy as “Collective increase of money supply, monetary revenues or the prices” (Ana Britannica, v:11, p:266) exhibits forms like “cost”, “demand”, “excess”, “concealed” and “structural” in regards to source of such increase, the stages it has experienced, and the level of development of countries (Encyclopedia Economy, v:1, p:393). As can be understood from its definition, inflation is absolutely related with the economical system and in the form of an “unwanted increase”. That is to say, inflation is an unwanted product of the irregularities within the economic system. This means that if there are no irregularities within the economic order, nothing like inflation can be of any talk. For example, if there is no interest applied in an economy, “high level of interest”, one of the most important reasons of inflation, would be automatically eliminated. Or, if the people of a country direct themselves toward conducting state-planned investments with their surpluses, instead of speculative purchases, no one can be afraid of inflation related with the increase in demands. Or in a country where import and export are conducted in supervision; that is to say, where foreign trade is in balance; devaluation, another reason of inflation, will never be in question. In summary, if the public of a society sincerely obeys Allah’s orders and establish an economic order where such orders are dominant, no transactions causing “riba” with the excuses such as inflation will not be in question and, thus, the risk of waging a war against Allah and His messenger will be eliminated for everyone.

Another topic that must be emphasized in this issue is the use of measures in the form of foreign currency, valuable mines, and commodities in the interpersonal lending transactions in fear of incurring damages due to inflation. In such cases, the issue must be

analyzed through the eyes of the debtor because the creditor who is afraid of incurring losses may be protecting himself/herself through this way but the protection is fulfilled by the debtor and the party that incurs losses due to inflation is the debtor. In other words, the creditor, who is stronger than the debtor, makes the ever-weak debtor pay the penalty of the disordered economy. It is clear that such behavior does not comply with the words of our Rabb He expresses as: “If the debtor is in hardship, he/she must be given time until his ease! If known, it is better for them to give it as sadaqa!” It is because our Rabb states through this expression that the Muslims must take the risk of loss for their brothers and sisters. Accordingly, Muslims must not do such deeds in fear of incurring losses. Moreover, they must adopt it as their principle that they must never give up lending money, which is a worse behavior.

We are concluding the analysis of this a little longer analysis in regards to Riba, by reference to the importance our Rabb attaches to it, by underlining the expressions of Prof. Dr. Mehmet Yazıcı in the symposium in which he took part as a “negotiator”, held by Ensar Foundation in 1986, entitled “Financing Issues in the Economy of Islam” and we recommend our sisters and brothers to pay attention specifically to the last sentence of this expression.

“... Islam is a religion and this religion has a unique order of economy. Banking is concept and institution in the economical orders that are outside of the Islamic order of economy. In the Islamic order of economy, there is no such concept and institution. Hence, there cannot be “Islamic banking...” The struggles to Islamize some institutions and concepts that are opposite Islam contradict Islam. This attitude is wrong. Please forgive me but, one must not be surprised if scientific meetings entitled “Islamic Winemaking” are organized if the things go this way... Interest is haram/forbidden in Islam. In the Islamic order of economy, interest and interest based banking and similar institutions have no place. In the Islamic economics, financing problems are solved especially by means of partnerships. Islam praises all kinds of partnerships. In the Islamic societies, ways of establishing partnerships through small savings for trading and production of goods and services must be sought. A good Muslim cannot already have substantial savings”.⁷

FOOTNOTES

1 KURTUBI

2 KURTUBI

3 RAZI

4 RAZI

5 Lisan al-Arab; 4/ 54-56, rbv atc.

6 Financing Issues in the Economy of Islam, Ensar Publications, Istanbul 1992, p: 316, 317

7 Financing Issues in the Economy of Islam, Ensar Publications, Istanbul 1992, p:463-465

SADAQA

Sadaqa الصدقة is the values, the taxes, received for the public as revenues in return of a public service (Benefit theory) or by means of seizure, as the case may be (Power theory).

Sadaqa was called “sadaqa” because it shows the loyalty of the believers in following the orders of Allah. The plural form of the word is الصدقات sadaqat.

Sadaqa is taken from all the citizens whether they are believers, non-believers, Muslims or Jews. Zaqah/tax is given only by the believers. The reason for this is that if a foreign support comes for maintaining of the statehood of the believers, deception takes place and that state becomes destined to corruption, the existence and continuation of the state and the freedom of the individuals are endangered.

Content and legitimacy of sadaqa are expressly stated in the following ayat:

Surah At-Tawbah 103 :

103 Take sadaqa/public revenue from their wealth so you may purify them by sadaqa/public revenue. And support them. Surely, your support is reassurance for them. Allah is the One Who hears best, knows best.

Surah Al-Mujadila 12, 13 :

12 O you who have believed! When you whisper with the Messenger [when you have a private conversation with him/receive special service], give sadaqa/public revenue before your conversation. This is better and purer for you. If you are not able to find anything despite this, then Allah is definitely the One Who forgives much and shows great mercy.

13 Are you afraid of giving sadaqa/public revenue before your private conversation? And, you did not do it. And Allah accepted your conscious repentance. Then establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax, obey Allah and His Messenger. And Allah is the One Who is all aware of what you do.

Sadaqa –as can be seen in the ayat of sadaqa– is real and cash values spent for the public services. What is mentioned here is not an help provided personally to the prophet because, as all the prophets, it was prohibited for our prophet as well to receive a fee, a sadaqa.

In these ayat, some certain principles regarding the relations with the public officials are stipulated. Those who have a specific demand from the public must give sadaqa (an example of charges received for the services in the current state offices). This way, along with the settlement of private disputes, revenues for giving the needy people and for general affairs will be obtained.

- From the expression at the end of the ayah, *“This is better and purer for you. If you are not able to find anything despite this, then Allah is definitely the One Who forgives*

much and shows great mercy.”; it is understood that giving sadaqa is not an obligation but a recommendation to exercise and train the believing Muslims who were in the absorption process.

Financial support to the public for the maintenance and continuation of the state is essential.

HAVAIC AL-ASLIYAH (A Person's Mandatory Needs)

As in modern taxation, taxes are received by the state in Islam as well. The state of the believers must not endanger the taxpayers by receiving excess taxes and the state by receiving inadequate taxes.

Allah qualified a particular amount of the properties as “those that maintain/those that make you survive” and stated that He did not want such amount:

Surah An-Nisa 5 :

5And do not give to those immature orphans/who are not yet able to distinguish between good and evil your wealth which Allah has given to you so you may sustain. And provide for them from that wealth and clothe them. And speak to them in a way that is acceptable for all.

Surah Muhammad 36 :

36Surely, this simple life in the world is only diversion and amusement. If you believe and enter under the guardianship of Allah, Allah will give you your rewards, will not ask you for your wealth.

Havaic al-asliyah will be determined in the light of these ayat. It is an obligation to reevaluate the past determinations. For example, what kind of domicile it will be? A shanty house, apartment etc. Or a house in a village or a house in a town. None of these is same as one another in terms of values. The values of the houses in towns always differ according to the street and the neighborhood from each other. If the mount will be replaced by an automobile, what kind of automobile would that be? Automobiles are also in different values according to their brands and models or even their ages.

In addition, it will be seen if paid attention that, this appraisal has been made taking the Bedouin/nomad, animal-breeding lifestyles, and the lifestyle of the people that carry out simple trade in towns into account. None of the current vocational groups are present.

Scale of wealth is variable. A person considered to be rich this year might not be considered so next year even if he/she has the same wealth. A person deemed to be rich in a country may not be deemed rich in another country with the same property holding. Once in Arabia, two hundred dirham of silver or approximately one hundred grams of gold or five camels or forty sheeps were taken into account as the indicator of richness after mandatory needs, None of those are any indicator for richness of a person in present times. In addition, the articles we stated above had equal values at that time and there is no equality between them today. That is to say, one hundred grams of gold will neither

buy five camels nor forty sheeps. You can compare the rest. Richness is a relative concept which varies constantly.

The Prophet ascertained a scale of wealth taking the economical, social, political and geographical conditions in his period into account (there are sufficient explanations in the Islamic law books, which can be learned through a scrutiny) but the criteria for wealth in that time does neither indicate richness today nor has indicated for centuries. At that time, it was considered to be rich when somebody had five camels, forty sheeps, 200 dirham=640 grams of silver or 100 grams of gold. Today, you are not considered rich when you have them.

Hence, in this age and in any age, the believers must determine scale of wealth according to the regions in which they live and to the conditions of such region. It is wrong today to act through determinations made according to the economical, social, political and geographical conditions of Arabia of one thousand five hundred years ago.

To Whom is Sadaqa given?

Another form of infaq/aid is sadaqa. Those who are to be given sadaqa were explained in the Qur'an by Allah, not being left to the judicial opinion of the servants.

Surah Al-Baqara 271 :

271 And if you give sadaqa openly, then it is good; but if you conceal them, give them to the poor, then, this is better for you and it will make some of your sins to be removed. And Allah is aware of that which you do.

Surah Ar-Rum 37, 38 :

37 Have they not seen that Allah extends provision for whomever He wills and manages it? Indeed, there are evidences/signs in this for a people who will believe.

38 Then give the poor who were driven out from their lands, the needy and the travelers their right. This is better for those who desire the countenance of Allah. And they are the ones who maintain their status, succeed.

Surah At-Tawbah 60 :

60 Truly, as an allocation/an obligation from Allah, the sadaqa/public revenues are only for the poor, the needy/the unemployed, the officials who work for that matter/public servants, those whose hearts to be encouraged to Islam, unfree slaves, those in heavy debt, those in the path of Allah [soldiers, students and teachers] and the stranded travelers. Allah is the One Who knows all best, the One Who is the best law maker.

When the catechism and Islamic law books are inspected, we see that the areas to which the sadaqa is given are mentioned in seven classes as the poor, needy, debtors, travelers, chartered slaves, combatants and agents. However, in the Surah At-Tawbah 60, we see that there is also a muallafa al-kulup class. Who are they then? Why is not this class specified in the Islamic law books?

Muallafa al-kulup : القلوب مئلفة

The word of “Muallafa al- kulup” is a noun phrase consisting of the words of “مئلف muallaf” and “القلوب kulup (hearts) ”.

The word of “قلوب Kulup ” is the plural of “kalp” (heart), meaning “hearts”. When attributed to a person, metaphor takes place since a person has only one heart. And it is used with the meaning of “beliefs, thoughts”. Here, it has the metaphor meaning of “hearts; beliefs, understandings, thoughts”.

The word of “مئلف Muallaf ” is one of the derivatives of the word of “ulfet; coalescence, reach, meeting” and it means “a convened, and coalesced person”.

“الف elf (number thousand)”, one of the derivatives of the word, is the bunch of figures formed by means of convening and merging of some numbers (1, 2, 3.... 20, 20, 30, 100, 200, 300 ...). The rope or tether formed by bringing small fibers (of cotton, silk, wool, etc.) and wrapping them together is called “حبل مئلف habl al-muallaf”. Similarly, a person who writes a book by bringing together and combining original information and views is called “مئلف muallif”, which is also one of the derivatives of the same root.

We can see the infinitive and verb forms of the word in the Surah Ali-Imran 103, Surah Al-Anfal 63, Surah An-Nur 43, Surah At-Tawbah 60, and Surah Quraysh 1, 2.

In a nutshell, the literal meaning of the word of “Muallafa al-kulup” is defined as the “persons whose views, thoughts have been brought closer and coalesced to each other” while it means terminologically: *“The persons who are not yet believers, who tend to understand and internalize Islam and for whom direct or indirect endeavor is to be exhibited so they may come to Islam. They are the persons who will be made to warm up to Islam in order to be a believer by granting money, eliminating their losses”*.

In fact the “muallafa al-kulup” does not mean ‘the trouble some persons from whose malice and damages, a safety will be sought. It means “the persons in all ages, whose hearts would be made warm up to Islam; who will be brought and introduced to the belief, Islam and the Qur’an. There are so many humans to which the Qur’an and Islam will be brought and introduced and so many ways to reach them and make their hearts warm up (trips, camps, schools, conferences, translation of the Qur’an in many languages, media, use of espionage etc.) that it is not possible to count them all.

In the initial periods of Islam, a share from the sadaqa (from public revenues) was given to them as an order of Allah for assuring their damages. But, during the caliphate of Caliph Omar, a resolution was passed that “A share from the sadaqa to them was given during the period in which the believers were weak. We are now strong. No sadaqa will be granted to this group henceforth” (maybe there were only them during the period of Omar) and from that day on, granting sadaqa to this group was excluded from the books.

Sadaqa is disposed through the principles of “**Property belongs to Allah and the believers are brothers.**” In this disposal, equal distribution is not taken into account. Measures of fairness and justice are considered for equal well-being of everyone and the distribution and expansion of wealth.

Surah Al-Hashr 7,8 :

7,8 And the Fai [revenues yielded without fighting and making any effort] Allah has given to His Messenger from the people of that city belong to Allah, the Messenger, those poor who have immigrated – *and they have been expelled out of their lands and deprived of their wealth while seeking for the bounty and acceptance of Allah, and they help Allah and His Messenger. They are the ones who are the righteous-, orphans, the needy and travelers so the luxury brought by the power; the authority will not only be for the rich among you. Whatever the Messenger has given you, take it immediately. And whatever he has forbidden you, turn away from it. And enter under the guardianship of Allah. Indeed, Allah is the One Whose punishment/penalty is very severe.*

SALAH

MEANING OF الصَّلَاة [SALAH]

It seems possible that the word الصَّلَاة [salah] has been derived from the roots of ص ل ي [saly] and ص ل و [salv] as a structure. It may have been derived from both roots according to the grammar rules. It is because both of the words of ص ل ي [saly] and ص ل و [salv] are “nakıs” [a word that has harf-i illet] as their last letters are “harf-i illet” [a letter that may disappear or convert to another letter] and when a word is derived from these roots, the harf-i illets [a letter that may disappear or convert to another letter] at the end of the roots are omitted and turn into another letter. In such case, some complications may appear if no serious analysis is conducted about the root from which the new word is derived. Hence, in the inflection of many of the forms from the root of ص ل و [salv], the letter of و [vav] turns into ی [ya] as a result of change and the words formed in this way seem to have formed from the root of ص ل ي [saly] at first sight.

In such cases, the first thing to do to understand the message of the Qur'an accurately is to take look at the meanings of the roots from which the word might have been derived. Therefore, we started our analysis with the roots of the words of ص ل ي [saly] and ص ل و [salv] from which the word الصَّلَاة [salah] may have derived.

[saly, sila] صلى means “cooking, burning, throwing on fire, resting and leaning”. The word is used with this meaning in the surah Haqqah:

Surah Haqqah 31:

Then throw him into Jahannah [Hell] [صلّوه/sallûhû].

In addition, the word took place many times in the Qur'an in different forms derived from this root, such as إصْلَوْهَا [islavha], يَصْلَى [yesla], وَسَيَصْلُونَ [veseyeslavne], سَاصِلِيهِ [seüslîhi], لَا يَصْلَاهَا [la yeslaha] and also in the same meaning. For example, the word المَصْلِينَ [musallîn] derived from the root of صلى [s-l-y] is used not as “someone providing support, helping” but as “leaning on the back or thigh of an animal”.¹

The word صلى [saly] is also the source of the words of “throwing” and “resting, leaning” in Turkish.

However, if it is assumed that the root of the word salah, our subject matter, is saly, it will be necessary to accept that all the الصَّلَاة [salah] words and their derivatives mentioned in the Qur'an mean “throwing into fire, resting, leaning” in which case, it will be necessary from, for example, the imperative of صَلِّ [salli] with the expression of “throw into” in the surah Al-Kawthar or of صَلِّوْا عَلَيْهِ [sallû aleyhi] in Surah Al-Ahzab 56, to infer the meaning of “Throw/swing him [Mohammed] into fire”. As a result, there is no possibility to establish a meaning relation between الصَّلَاة [salah], which means “help, support, struggle, endeavor” and صلى [saly], which means “throwing into fire, resting onto fire, cooking, and burning”.

[salv] ص ل و : The word that means “thigh, back” as a noun is explained as follows: [salv] صلو means “The back of a person and a four-legged animals and the area between buttocks, and knee of a person and a four-legged animals”²

In line with this meaning, when it is used as a verb, the word means “thigh-ing, shouldering” and “thigh-ing”, which is a movement of positioning the thigh [the area of the leg between the knee and the buttocks] horizontally and extending it beneath a load and “shouldering”, which means taking a load on the back, express support of a load.

According to us, the root of the word salah is not saly but salv. The actual form of the word is صلوة [salvet] and as the root word is nakıs [a word that has harf-i illet at the end], as required by the general grammar rules, the word صلوة [salvet] has turned into the form of الصلوة [salah]. Hence, in the word صلوات [salavat], the plural form of the word, و [vav] that is the actual letter of the root word appears expressly. This situation applies to many other words as well. For example, the infinitive of the ğaza [warred] is غزوة [ġazve] and the plural of ġazve becomes غزوات [ġazevat]. In the other verb inflections, ġaza's “vav” either transforms into ى [ya] or is omitted. It is already because there is agreement in terms of the fact that the word salah derived from the root of s-l-v and, in order to prevent a confusion of meaning, the word salah is not written like الصلاة with ا [elif] but like الصلوة with و [vav] in the mushafs.³

On the other hand, the meaning of the word صلى [salla] (whose infinitive is salah) derived from the root of صلو [s-l-v] is explained in the Al-Qiyamat 31-32 in the manner that it would not allow any misunderstanding:

فلا صدق ولا صلى ولا كن كذب و تولي .. [fela saddaqa vela salla velakin kezzebe ve tevella=]

As it is seen, four actions are mentioned in the above sentence and two of them are shown as the opposite of other two, which is as follows: While as the opposite of صدق [saddaqa], كذب [kezzebe] is used (namely, as the opposite of “confirmation” “denial, confutation” is used), تولي [tevella] is used as the opposite of the word صلى [salla]. As the word tevella which means “continuity” in terms of its form means “staying back continuously, turning the face back continuously, abstaining, staying careless, disinterest, passiveness, and thwarting the initiatives that are being taken”, صلى [salla], which is opposite of تولي [tevella] means “supporting continuously, not staying as an onlooker”.

Despite such express mentioning of its meaning in the Qur'an, the word salah has been nearly circumvented by the expression in Ragıb al-Isfehani's work entitled Müfredat of “Majority of the dictionary experts” said salah; ‘pray, congratulation, and exalting”.

As a result, it is possible to summarize the meaning of the word الصلوة [salah] as “to support, help, shoulder the problems, to undertake the solutions of the problems”. However, it is necessary to state that the problems here cover not only the individual problems but also social problems. Hence, it is not correct to reduce the meaning of the word الصلوة [salah] to the dimension of “helping the people nearby”; it is necessary to think widely that it covers the dimension of “supporting and illuminating the society and

shouldering, undertaking, and solving its problems”. The manner of realizing the help and support to be provided has two dimensions as “mental” and “financial”.

- Salah, with its mental side, is to illuminate the individuals, thus the society, through education and training, to ensure their maturity, and direct them to the surest way;

- With its financial side, salah means to help the needy people with work opportunities and assurance systems, shoulder them in their difficult times, and thus eliminate the problems of the society.

[IQAMI'S-SALAH= ESTABLISHMENT OF SALAH] إقام الصلوة

The impressions in the Qur'an regarding “establishing salah” in the form of imperative and indicative phrases have so far been translated as “establish prayer accurately; they establish their prayer accurately”. The analysis we conducted in terms of the meanings of the words shows that these words were insufficient and even wrong in terms of reflecting the meaning of the expression.

As it is seen, the expression consists of the words of إقام [iqam] and الصلوة [es-salah]. As the meaning of the word salah is explained above, we will analyze the word إقام [iqam] here.

The word إقام [iqam] consisting of the letters of ق و م [q-v-m] is the infinitive of the word qiyam, which is the opposite of the verb of “sitting” from the if'al bab [if'al type four letter verb by adding an “e” to the beginning of the three letter verb] and the meaning of this form is determined in the dictionaries as “making it stand up, erecting, keeping standing”.

Accordingly, the meaning of the determinative group of إقام الصلوة [iqami's-salah] is “realization of the works of undertaking and eliminating the problems with the assistance and support in mental and financial aspects and sustaining it; that is to say keeping them standing”. Expression of this by concretization, “establishment of salah” is:

- In mental grounds; inauguration of schools, public houses, and public education centers, and keeping them standing,

- In financial grounds; opening of job areas; constitution of the security systems like retirement funds etc.; shouldering their problems by supporting the poor and the orphans-including making the singles and widows get married; establishment of the institutions for solving their problems; and keeping them standing by sustaining them.

WHAT IS THE PURPOSE OF SALAH AND WHO ESTABLISHES IT?

Purpose of salah in mental grounds is to illuminate a person by means of convincing, making them to reach rūṣd [the most righteous and the most sound, ability to distinguish between good and evil] and keeping the relation between Allah and the servant alive:

The word rūṣd [the most righteous and the most sound, ability to distinguish between good and evil] means “consciousness of distinguishing the right and wrong, mental maturity, entering into the right path by finding it, and reaching the maturity of doing the good and right things”. Thus, our Rabb⁴ stated in the Qur'an that rūṣd is the truest and strongest thing by expressing that the Qur'an guides them to “the path of the ability of

distinguishing between good and evil” (Surah Al-Jinn 2) and “the most righteous and the most sound” (Surah Al-Isra 9). Accordingly, it is possible to describe the word *rushd* in view of the Qur’an as “To reach and live the maturity stipulated by Islam”. However, guidance of humans to *rūṣd* is realized in the Qur’an not as “brainwashing or bewitching” but “by raising consciousness by means of making them use their reason” that is to say “convincing” them. Hence, the purpose of *salah* [mental support] that is conducted through the Qur’an’s explanations is nothing but making people reach the *rūṣd* by convincing them. This issue was confirmed by our Rabb by means of stating that the purpose of the *salah* conducted by Himself and His angels [the support they provide] taking the people out to the light from all the darkness:

Surah Al-Ahzab 43:

43,44He⁵ is the One Who supports you to bring you out from all darkness into the light. His forces of the nature/harbinger Ayat that He sends down provide support. And He is very merciful to the believers. On the day they will meet Him, their greeting will be “Salam [health, peace, happiness...]!”. And Allah has prepared for them a noble reward.

In the education-training institutions established, while the people reach the maturity to distinguish good and right from evil and wrong, they also question the relation between them and Allah and hence the “ideal human” missed by the society takes place.

Surah Ta-Ha 14:

14Surely, I am Allah Himself. There is no deity except Me. Then worship me and establish *Salah* [establish and maintain the institutions that support financially and spiritually; enlighten the community] to remember me.

Zikrullah [remembering Allah] is “Thinking about the rights of Allah on us and the blessings that Allah gave to us; checking whether we have fulfilled our responsibilities towards Him; conducting completely the tasks He has charged; and thanking about his blessings and not being unthankful. It is being in this awareness at all times”.

SALAH IS ESTABLISHED WITH ZAQAHAH [TAX] and INFAK [AID]

The reason of the expressions of Establish *salah*, They established *salah*, and They establish *salah* along with the expressions of Give *zaqah*/tax too, They gave *zaqah*/tax too, and Let them give *zaqah*/tax too taking place in the Qur’an is that it is not possible to maintain *salah* without financial support; that is to say, it is the reality of impossibility that the social support and education-training institutions cannot be constituted without money, financial aid.

Following verses concerning the issue must be taken into account:

Surah Al-Baqara 277:

277 Surely, those who believe, do amendatory deeds, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] and give zaqah/tax will have their reward with their Rabb. And there will be no fear upon them, they will not grieve.

Surah Al-Baqara 2-4:

2-4 This book; about which there is no doubt is a guidance for those who believe in the unseen, the unheard, the unknown places, who establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], who spend from what We have provided for them for the cause of Allah/provide sustenance first for their relatives and then others, who believe in what has been revealed to you and what was revealed before you, who has entered under the guardianship of Allah –and they definitely believe in Akhirat [Afterlife]-.

Surah Al-Baqara 43:

43 Establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax, acknowledge the oneness of Allah with those who acknowledge the oneness of Allah.

Surah Al-Baqara 83:

83 And when We took “a certain promise” from Israelites: “You will worship none but Allah, do good to your parents, relatives, orphans and the needy, speak good to people, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] and give zaqah/tax”. Then, except for a few, you turned away. And you are the ones who turn away.

Surah Al-Baqara 110:

110 And you, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] and give zaqah/tax! Whatever good you do for yourselves, you will find it with Allah. Indeed, Allah is the One Who sees best what you do.

Surah At-Tawbah 5:

⁵ And when untouchable months/months of hajj [pilgrimage] have passed, kill those who associate others with Allah wherever you find them, seize them, besiege them and sit for them at every observation point. But if they should repent, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] and give zaqah/tax, then let their ways free. Surely, Allah is the One Who removes the sins of His servants, does not punish them and has much forgiveness, the One Who is the possessor of vast mercy.

Surah At-Tawbah 11:

11If they repent after this, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] and give zaqah/tax, then they are your brothers in religion. And We explain the Ayat in detail for a people who know.

Surah At-Tawbah 71:

71The believing men and the believing women; some of them are familiars who are protectors, guides of some others. They command the good which is accepted by everyone, forbid all that is evil, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax, obey Allah and His Messenger. Those, Allah will have mercy upon them. Indeed, Allah is the One Who is the most exalted, the most powerful, the most honorable, the invincible/the subduer, the best law maker, the One Who precludes corruption best/makes incorruptible.

Surah Ar-Ra'd 19-24:

19-24Then, is the one who knows that which has been revealed to you from your Rabb is the truth like the one who is blind? Surely, only those who are able to comprehend; those who fulfill their promises to Allah and who do not break the contract, those who combine that which Allah has ordered to be combined; the faith and the good deed,

those who fear their Rabb in awe with respect, love, knowledge and who are afraid of the evil of account,

those who had patience in order to obtain the countenance of their Rabb,

those who established Salah [established and maintained the institutions that support financially and spiritually; enlighten the community],

those who spent from what We had provided for them secretly and openly for the cause of Allah

and those who eliminate evil with good remember and contemplate. It is they for whom the consequence of this home; the gardens of Eden are. They, the righteous from among their ancestors, spouses and descendants will enter into the gardens of Eden. And the forces in charge/harbinger Ayat will enter upon them from every gate: "Salam [health, peace, happiness...] be upon you for what you have had patience! How excellent is the end of this home!"

Surah Al-Hajj 34-55:

34,35And for every people with a leader, We made a way of servitude so they may mention His name over the flawless of the animals Allah has given as provision to them. So, your god is the One God. Therefore, be Muslims only for Him. Give the good tidings to those whose hearts shake with awe when Allah is mentioned, those who are patient over what has afflicted them, who establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] and spend from what We have provided for them for the cause of Allah, who sincerely submit to Allah.

Surah Al-Hajj 41:

Allah will definitely help those who help Him -who establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], who give zaqah/tax, instruct that which is acceptable for all and who forbid with Wahy [Revelation] and common sense that which is considered evil, if We make them have authority and home-. Indeed, Allah is very powerful, almighty. And only to Him belongs the consequence of all matters.

Surah Al-Hajj 78:

And strive for the cause of Allah properly so you may win victory, maintain your status. He has chosen you and has not placed upon you any difficulty in the religion; the religion/lifestyle of your ancestor, Abraham. He has named you “Muslims” before and in the Qur’an so the Messenger may be a witness over you and you may be witnesses over the people. Therefore, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax and hold fast to Allah. He is your familiar Who guides, helps, protects. How an excellent familiar Who guides, helps, protects, how an excellent helper He is!

Surah Al-Ahzab 33:

Be staid in your houses, do not make a display as display of the former ignorance, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax, obey Allah and His Messenger. - O people of the house! Truly, Allah intends to remove the impurity from you and purify you.-

Surah Fatir 18:

18And no sinner bears the sins of another. Even if the one who has many sins/who is very wealthy calls another to make him bear his sin, none of his sin will be taken from him to be borne by another one. – Even if he is a relative – Surely, you only warn those who fear their Rabb in awe with respect, love and knowledge in the desolate places and those who establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community]. Whoever purifies himself is purified for himself. And return is only to Allah.

Surah Ash-Shura 36-39:

36,39And whatever thing you have been given is the enjoyment of the simple worldly life. Only a temporary benefit of the worldly life. But what is with Allah [blessings, rewards] is better and more lasting for;

those who have believed and rely only on their Rabb,

and those who avoid major of the sins and immorality and those who forgive when they are angry,

and those who respond to the call of their Rabb, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], whose affair is to “mutually find and agree upon the best conclusion of the matter” among themselves, those who spend from that which We have provided for them for the cause of Allah/provide sustenance first for their relatives then others, and those who help each other when injustice and assault hits them

Surah Ibrahim 31:

31 Tell my servants who believe: Let them establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] and spend from that which We have provided for them openly and secretly for the cause of Allah/provide sustenance for their relatives before a day comes in which there will be no trade and no friendship.”.

Surah Ibrahim 35-41:

35-41 And when Abraham once said: “My Rabb! Make this city safe! Keep me and my sons away from worshipping idols! My Rabb! Surely, idols have led many among the people astray. Then, whoever follows me, he is of me; and whoever disobeys... Then you surely are the One Who forgives much and shows great mercy. Our Rabb! I have indeed settled some of my children in a barren valley next to Your untouchable House so they might establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community]. Our Rabb! So make the hearts of some of Your servants incline towards to them so they may repay for the blessings that You have given. And provide for them from some fruits. Our Rabb! Indeed, You know that which we conceal and that which we disclose. –And nothing is hidden from Allah in the heavens/universe and on the earth.- All praise is to Allah Who has bestowed me Ishmael and Isaac in my old age; no one else may be praised. Indeed, my Rabb is the One Who hears my supplication very well. My Rabb! Make me a man who establishes Salah [establishes and maintains the institutions that support financially and spiritually; enlighten the community]! And from my descendants too... Our Rabb! Accept my supplication! Our Rabb! Forgive me, my parents and believers on the day when the account will be established!”.

Surah Al-Ma'idah 55:

55 Your familiars who are helpers, guides, protectors are only Allah and His Messenger, and the ones who have believed, who acknowledge the oneness of Allah and establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax.

Surah An-Naml 1-3:

1-3 Ta, Sin. These are the Ayat of the Qur'an, an explicit book/the book which clarifies sent as a guide to the righteous path and a bringer of good tidings to those believers who

establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax and certainly believe in Akhirat [Afterlife].

Surah Luqman 2-5:

2-5 These are the Ayat of that book which contains laws as a guidance to the righteous path and mercy upon those who establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], who give zaqah/tax, and those who certainly believe in Akhirat [Afterlife], who do good deeds –they are upon a righteous path from their Rabb. And they are the ones who will reach the salvation-.

Surah An-Nisa 77:

Have you not seen/thought about those who were told, “Restrain your hands, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax”? And when war was written upon them, a group from among them fear men in awe with respect, love, knowledge like they fear Allah in awe with respect, love, knowledge or even more. And they said: “Our Rabb! Why have you decreed war upon us, why did not You postpone us for a close time?”. Say: “Enjoyment of the world is very little. Akhirat [Afterlife], on the other hand, is better for those who have entered under the guardianship of Allah and you will not be treated unjustly, not even “as much as the speck of a date seed”.

Surah An-Nisa 103:

103 And when the education-training is completed, remember Allah while standing, sitting or lying on your flanks. When you are in safety, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community]. Indeed, Salah [duty of supporting financially and spiritually; enlightening the community] has been decreed upon the believers a decree of specified periods of time for a long time past.

Surah An-Nisa 162:

162 But those who have been deep in knowledge and who believe from among those who became Jews believe in what has been revealed to you and what was revealed before. They are the ones who establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax, believe in Allah and the day of Akhirat [Afterlife]. They are the ones whom We will give a great reward.

Surah An-Nur 56:

56 And establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] and give zaqah/tax and obey the Messenger so you may receive mercy.

Surah Al-Mujadila 13:

13Are you afraid of giving sadaqa/public revenue before your private conversation? And, you did not do it. And Allah accepted your conscious repentance. Then establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax, obey Allah and His Messenger. And Allah is the One Who is all aware of what you do.

Surah Al-Muzzammil 20:

20Do not doubt, your Rabb knows that you stay awake for less than two-thirds, half, a third of the night. So does a group of those who are with you. Allah determines the night and the day by a measure. He has known that you will not be able to do this duty with ease so eased your duty. Then, learn and teach what is easy of the Qur'an! He has known that there will be those who are ill among you. He has known that some of them will travel through the earth seeking of the bounties of Allah, while some others will fight for the cause of Allah. Then learn teach what is easy from it! Establish/maintain Salah [financial and spiritual support; institutions that enlighten the community], give zaqah/tax¹⁹! Loan Allah a good loan! And you will find whatever good you send forth for yourselves better and you will find its reward greater with Allah. Ask Allah for forgiveness! Indeed, Allah is the One Who forgives much, shows great mercy.

Surah Al-Anfal 3:

2-4Surely, the believers are those whose hearts fear in awe when Allah is mentioned, who get stronger in faith when His Ayat are recited to them and who rely only upon their Rabb,
who establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community]
and who spend from that which We have given them as provision for the cause of Allah. Indeed, these are the ones who truly believe. For them are degrees, forgiveness and a noble provision with their Rabb.

IT IS THE BELIEVERS WHO ESTABLISH SALAH

Surah At-Tawbah 18:

18Only those who believe in Allah and the day of Akhirat [Afterlife], establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax and fear Allah in awe with respect, love, knowledge build and maintain the masjid [school] of Allah. And it is expected that they will be of those who follow the righteous path they are guided.

Surah An-Nisa 101-103:

101And when you set out for a campaign on the earth, if you fear the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb will harm you, then there will be no blame upon you if you shorten [shorten your education] Salah [work of supporting financially and spiritually; enlightening the community]. Surely, the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb are explicit enemy for you.

102And when you are among those who are on a campaign and provide training and education for them, let some of them stand/join the training with you. And let them take their weapons with them. And when they have received enough knowledge and are convinced, let them stand behind you. Then, let another group who have not yet received education and training come to join you for training and let them take precautions and carry their weapons with them. The infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb wish that you become negligent of your weapons and belongings so they may suddenly raid upon you. If a trouble reaches you from the rain or you become ill, there will be no blame upon you to leave your weapons. Take your precautions as well. Surely, Allah has prepared a humiliating punishment for the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb.

103And when the education-training is completed, remember Allah while standing, sitting or lying on your flanks. When you are in safety, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community]. Indeed, Salah [duty of supporting financially and spiritually; enlightening the community] has been decreed upon the believers a decree of specified periods of time for a long time past.

SALAH OF ALLAH TO THE PROPHET and THE PEOPLE

Surah Al-Ahzab 43:

43He is the One Who supports you to bring you out from all darkness into the light. His forces of the nature/harbinger Ayat that He sends down provide support. And He is very merciful to the believers.

Surah Al-Ahzab 56:

56Surely, Allah and His forces in the nature/Ayat of the Qur'an that He has sent down support/help the Prophet. O you who have believed! Support/help the Prophet and maintain his security with a complete safety!

Surah Al-Hadid 9:

9Allah is the One Who has revealed explicit Ayat to His servant to bring you out from all darkness into the light. And surely, Allah is very compassionate, very merciful to you.

Surah Al-Baqara 155-157:

155,156And surely, We will surely weaken/test you with something of fear, hunger and loss of wealth, lives and crops. Give the tidings to those who are patient and who say: “We surely belong to Allah and will return only to Him” when a disaster comes to them!

157Those are the ones upon whom some supports and mercy of their Rabb are. And they are the ones who follow the righteous path they have been guided.

EXAMPLES OF IT

Surah Ali-Imran 121-127:

121And when you left your family early in the morning to post the believers at their stations for the battle. –And Allah is the One Who hears best, knows best.- 122At the time, two groups from among you were about to corrupt although Allah was their familiar Who helps, guides, protects. –Then, let the believers rely only on Allah!-.

123-127And surely, Allah helped you at Badr when you were weak so you might repay for the blessings you are given: When you said to the people: “Is it not sufficient for you that Allah has helped you with three thousand harbinger Ayat that have been sent down?”. If you have patience and enter under the guardianship of Allah, your Rabb will indeed support you. And should they come upon you suddenly, your Rabb will help you with five thousand harbinger Ayat that are marked/that train/that are sent. And Allah made it only to give you good tidings and your hearts may be assured. And this help comes from Allah Who is the most exalted, the most powerful, the most honorable, the invincible/the subduer, the best law maker, the One Who precludes corruption best/makes incorruptible so Allah may eradicate or devastate a section of the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb so they may turn back as losers. Therefore, enter under the guardianship of Allah.

Surah Al-Anfal 9-12:

9When you asked the help of your Rabb and your Rabb responded: “Surely, I am helping you with thousands of harbinger Ayat one after other”.

10And Allah did this only to give you the good tidings and so your hearts may be pacified. And help is only from Allah. Indeed, Allah is the One Who is the most exalted, the most powerful, the most honorable, the invincible/the subduer, the best law maker, the One Who precludes corruption best/makes incorruptible.

11And when your Rabb overwhelmed you with drowsiness as a security from Him. He sent down upon you a water from the sky to purify you, remove from you the evil/harm of the malicious one, strengthen your hearts and set your feet firm; make you step firm.

12And when your Rabb programmed the forces of the nature: “Surely, I am with you so give strength to those who have believed. I will cast terror into the hearts of the infidels; those who consciously denied the divinity of Myself and the fact that I am Rabb, so hit them in their necks and fingertips/knuckles!”.

Surah Al-Anfal 50:

50If only you could see the forces in charge when they remind the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb one by one what they did in the past and what they failed to do while being obliged to, hitting their faces and backs.

Surah At-Tawbah 25-27:

25Surely, Allah helped you at many places and on the day of Hunayn. When your number gave you confidence but it did not avail you at all and the earth was confining for you despite its vastness. Then you turned back and fled.

26Then Allah cast upon His Messenger and upon the believers the feelings of trust and tranquility/morale which pacify the heart within themselves and descended armies which you did not see. And He punished the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb. And this is the recompense of the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb.

27Then, after all this that has happened, Allah will ordain return to whomever He wills. And Allah is very forgiving, the One Who shows great mercy.

Surah Al-Ahzab 9-15:

9O you who have believed! Remember the favor of Allah upon you. When armies came to you, then We sent upon them a wind and armies that you did not see. And Allah is the One Who sees very well what you do.

10When they came to you from above and from below you. And when eyes shifted and hearts reached the throats. And you were assuming various assumptions about Allah.

11There the believers were tested and shaken with a severe shake.

12And at that time, the hypocrites and those in whose hearts is a disease; the ill-minded were saying: "Allah and His Messenger have promised us nothing but deception".

13And when a group from among them said: "O the people of Yathrib/Medina! There is no place for you to stay, get back immediately". And some of them asked the Prophet for his permission, saying: "Our houses are unprotected". Yet their houses were not unprotected. They intended only to flee.

14And if they had been entered upon from all around their houses and asked to set a social fire, they would definitely have done it. And they would not have waited long for this.

15And surely, they had given 'a certain promise' to Allah before that they would not turn their backs and flee. And the covenant of Allah/promises given to Allah entails a liability.

Surah Al-Ahzab 25-26:

25And Allah turned back the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb with their rage before they have obtained any good.

And Allah was sufficient for the believers in the battle. And Allah is very powerful, the One Who is almighty.

26And Allah brought down those from among the People of the Book who helped the infidels, from their fortresses. And He cast terror into their hearts: you killed some of them and took captive some of them.

SALAH OF THE PROPHET: TASBIH [PURIFICATION] and REMINDER; EDUCATION-TRAINING, INSTITUTIONALIZATION OF THE PRINCIPLES OF ISLAM

One of the most significant works of the Prophet and all the prophets within the scope of the task of communicating and tabyin [good tidings, warning, reminder] is “tasbih” purifying Allah from all deficiencies, and to settle oneness. This is the Prophet’s salah as well as the salah of others.

Surah Al-Isra 78-79:

78Establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] from setting/downing of the sun until the darkness of the night and ensure the learning-teaching of the day.¹⁹⁴ Because learning-teaching of the day is worth seeing.

79And from the night. Also, additionally only for you, fulfill Salah by waking up at night! It is expected that your Rabb will take you to a good position.

Surah Ali-Imran 39:

39Then, while Zechariah was fulfilling Salah [teaching], standing on the special desk, the harbinger Ayat called him: “Surely, Allah is giving you the good tidings of John, of the righteous as the confirmer of the words of Allah, the master/the leader, a prophet of modesty”.

TASBIH

We mentioned in the analysis of Surah Al-Qalam 29 that the word تسبيح [tasbîh] in the dictionary that derived from the root of سبح [sebh], which means “moving in air and water, passing by, going away by swimming” and that its meaning in the Qur’an is that keeping Allah away from the things that do not befit Him, exalting Him, perceiving that He was equipped with all kinds of mature titles, and speaking of this loudly in every opportunity. In a nutshell, تسبيح [tasbih] is “to know the creator and make Him known with all His qualities”. Hence, tasbih is unrelated with the recital of “sübhanallah” 33 times after the prayers with 33' and 99' tasbihs—as mentioned in the rumors attributed to Abu Huraira.

TASBIH [PURIFICATION] OF NAME

Tasbih of a name [keeping away from deficiencies, exalting] is in fact tasbih of the owner of that name because the superiority and sanctity of the owner of a name is

expressed with the superiority and purifications of the name. Even though some scholars have said “Name and its owner are the same” they all accepted that the purpose behind purifying the name is related with the purification of the owner of the name. Hence, here, the objective of “tasbih of a name” is to keeping the names and title that do not befit Him away from our Rabb.

In the period in which the Qur’an was sent down, wrong and pointless beliefs were widespread among the Arabs, such as

- Angels were the daughters of Allah,
- Uzayr and Jesus were Allah's son,
- Some angels and idols are helpful to get closer to Allah,
- Presence of an affiliation (lineage) between Jinn and Allah. Hence, the order of “tasbih of the name” requires the names and titles reflecting such beliefs must be taken out of the names and titles of our Rabb immediately.

The Prophet must inform and train the society in this regard first; that is to say, he is required to introduce Allah accurately.

Surah Ali-Imran 41:

41Zechariah said: “My Rabb! Show me an evidence/a sign for me”. Allah said: “Your evidence/sign is that you will not speak to people except for signs for three days. And remember your Rabb much, purify Him all the time from all deficiencies”.-

Surah Al-Hijr 98-99:

98,99Then purify from all deficiencies with the praise of your Rabb, be among those who submit and worship your Rabb so “the certain knowledge” may come to you!

Surah Ta-Ha 130:

130Then be patient over what they say and introduce Allah/teach them with praise of your Rabb that He is purified from all deficiencies before the sunrise and before the sunset as well so you may be content!

Surah Al-Furqan 58:

58And you, trust and rely upon the One Who is ever living, the One Who does not die and purify Him from all deficiencies with His praise. The One Who is ever living, the One Who does not die is sufficient as being aware of sins of His servants.

Surah Al-Mu’min (Ghafir) 55:

55Then have patience. Indeed, promise of Allah is truth. Ask forgiveness of your sin and continuously purify Him from all deficiencies with the praise of your Rabb.

Surah Qaf 39-40:

39,40Therefore, be patient against what they say. And before the sun rises and sets and in a part of the night; at every turn, purify your Rabb with the praise of your Rabb. And purify Him after submissions/convincements; after making deniers believe.

Surah At-Tur 48-49:

^{48,49}And be patient for the judgment of your Rabb. Indeed, you are before Our eyes. And when you arise, in a part of the night and setting of the stars/at the end of the divisions, purify your Rabb from all deficiencies with His praise. Purify Him from all deficiencies!

Surah Al-Waqi'ah 74 and 96:

74Then, purify the name of your glorious Rabb/keep it away from all deficiencies/teach that He is purified from all deficiencies!

96Then, purify the name of your great Rabb/teach that He is purified from all deficiencies'!

Surah Al-A'la 1:

Purify the sublime name of your Rabb.

Surah Nasr 1-3:

1,2When the help of Allah and the conquest come and when you see the people entering into the religion of Allah in groups, 3immediately purify Him from all deficiencies with the praise of your Rabb and ask Him for forgiveness. Indeed, He is the One Who accepts repentances much, gives many opportunities to repent, ever.

Surah Haqqah 52:

52Then purify the name of your great Rabb!

REMINDER

Surah Al-Jathiyah 21-22:

21Or do those who commit evils think that We will make them, in their life and in their death, like those who have believe and do amendatory deeds? How evil they judge!

22And Allah formed the heavens/universe and the earth in truth and to recompense everyone with what he has earned. And they will not be treated unjustly.

Surah Al-An'am 70:

70And leave those who have taken their religion as amusement and diversion/who have taken amusement and diversion as their religion, whom the worldly life has deluded and remind with the Qur'an: If a person falls into a manipulation and destruction with what his own hands produced and earned, there will be no familiar who helps, guides, protects nor supporter, intercessor for him from among those that are inferior to Allah.

Even though he wants to pay any price for his crime, it will not be taken from him. Those are the ones who fall into manipulation/destruction with what they earned. A drink of scalding water and a painful punishment will be for them for they were not grateful.

Surah Qaf 45:

45We know better what they say. And you are not, over them, the one who forces them. So, remind those who fear My threat with the Qur'an.

Surah Adh-Dhariyat 54-55:

54,55So, turn away from them. You are not to be blamed. And remind them. Because, reminding benefits the believers.

Surah At-Tur 29:

29Then remind them! You are not a soothsayer, the one who is supported by secret forces/is a madman by the favor of your Rabb.

Surah Al-A'la 9-10:

9,10Therefore remind immediately, if the reminder benefits/will benefit; the one who is respectful will be reminded.

Surah Al-Furqan 52:

52Then do not obey those infidels who consciously deny the divinity of Allah and the fact that He is Rabb and strive against them with your best efforts, with the Furqan!

BELIEVERS MUST FULFILL SALAH [SUPPORT] FOR THE PROPHET AS ALLAH AND HIS ANGELS DO

Surah Al-Ahzab 56:

56Surely, Allah and His forces in the nature/Ayat of the Qur'an that He has sent down support/help the Prophet. O you who have believed! Support/help the Prophet and maintain his security with a complete safety!

SALAH TAKES PLACE WITH SPENDING, NOT WITH WORDS

It is very expressly stated in the Qur'an that a person cannot conduct salah from his/her place by speaking and that "spending" is certainly required for salah:

Surah At-Tawbah 99:

99And among the Bedouin Arabs are some who believe in Allah and the day of Akhirat [Afterlife] and consider what they spend as closenesses with Allah and supports of the Messenger. Open your eyes! Indeed, this is a closeness for them. Allah will soon admit them into His mercy. Indeed, Allah is the One Who removes the sins of His

servants, does not punish them and has much forgiveness, the One Who is the possessor of vast mercy.

While this verse that specifies that salah is to be conducted with “spending” is available in the Qur’an, which is the unique source of our religion, an application of salah consisting of just “speaking” has unfortunately entered into what is believed and lived as a religion. This application which is very popular within the scope of a weird religion that is invented by the traders of the religion by the way of emptying the content of concepts and distorting the meanings of words in terms of the relation between the religion and the language is called “performing salavat”, “reciting salavat-ı sharifa”. The deformity in this issue has reached such dimensions that various “salavat” models like “Salate'n-Tunciye”, “Salate'n-Nariye”, “Salat-ı Tefriciye” etc. were created and saying them was put before all the worships. For example, after the prayer recited by the imam after prayer in the mosques, he says “Lillahi'l-Fatiha” while the congregation recites salavat by saying “Allahümme salli ala seyyidina...” instead of Surah al-Fatiha because thousands of hadiths have been fabricated regarding salavat and the intercession have been depended to it.

As evidence regarding such numerous deformed interventions in terms of forwardings to salavat –translated by falsification and wrong translation – was shown the ayah of Surah Al-Ahzab 56.

From these wrong translations, a meaning that “Allah and angels perform salavat to the Prophet and Muslims must perform salavat too” takes place.

The question of “What is the performance of salavat?” was responded in the Ilmihals/life knowledge books as saying “Allahümme salli ...” etc.

In order to understand “performing salavat” or “reciting salavat-ı sharifa”, it is also necessary to refer to the Qur’an –without forgetting that the word salah means “mental and financial support:”

SALAVAT

In the Qur’an, Allah and angels perform salah not only for our Prophet but also for the believers—to bring them out to the light from all the darkness:

Surah Al-Ahzab 43:

He is the One Who supports you to bring you out from all darkness into the light. His forces of the nature/harbinger Ayat that He sends down provide support. And He is very merciful to the believers.

When this verse is compared with the following verse, it is understood better how the salah of Allah is and what it means:

Surah Al-Hadid 9:

9Allah is the One Who has revealed explicit Ayat to His servant to bring you out from all darkness into the light. And surely, Allah is very compassionate, very merciful to you.

Surah An-Nur 41:

41Have you not seen/thought about that which is in the heavens/universe and on the earth, that which flies in line [birds, bees, clouds, storms] purifies Allah from all deficiencies? Each of them certainly knows its purification and support/contribution to the nature. And Allah is the One Who knows best what they do.

As it is seen, one of the salavat of Allah; that is to say, His helps; His supports is that “He has sent down ayat that show the truth manifestly on His servants”.

In addition, it is stated that “Those are the ones upon whom some supports and mercy of their Rabb are” (Surah Al-Baqara 157) who say “We surely belong to Allah and will return only to Him” when a disaster comes to them!” when Allah weakens/tests them with something of fear, hunger and loss of wealth, lives and crops.

In addition to these, in many verses which we provided the meanings under the title of “Salah [support] to the Prophet” salavat of our Prophet is being mentioned.

Nevertheless, it is sad that there has been an understanding among the Muslims that rendered “salavat” a tong twister so far and the problems created by this understanding were not contemplated and questioned. For example, to whom, why, and how will Allah perform salavat for His Prophet and servants? It is because it is Him Who creates, makes live, Who will forgive and He is the Owner of the day of the religion. What is the logic of performance of salavat by Allah who possesses all the powers? Or have Allah and the angels set up a salavat choir and do they invite us to take part in it? To whom does salavat that is performed tens of times a day by people provide benefit and what is that benefit? If Almighty Allah will show mercy for His Prophet and forgive him, isn’t it possible for Him to forgive him directly without making us beg?

Actually, a response was fabricated for such questions; it was said that when salah is related with Allah, it means “mercy to his servants”; when related with the angels, it means “asking for forgiveness for the servants”; and when related with the servants it means “prayer”. However, they are not related with the truth and were fabricated because they could not settle the issue. As a result, such tricks did not help but complicate the issue. Because, in the surah Al-Baqara, the expression of Those are the ones upon whom some supports [salavat] and mercy of their Rabb are (Surah Al-Baqara 157) was ordered and Mercy and salavat [Support] were expressed as different things.

Hence, in order not to distant from the essence of the issue, it is necessary to turn back to the real meaning of the word salah and not to disengage from it.

However, the issue does not end here because, like the word salah, سلام [selam] and تسليم [teslim] have entered in our culture with a wrong meaning. Hence, it is mandatory to explain the expression of ve sellimu teslimen (Surah Al-Ahzab 56). It is observed that in the current translations, the expression is given a meaning –with some word differences– ...and greet with complete submission. However, according to the real meanings of the

words, the expression does not have such meaning. It is because the roots of the words of سَلِّمُوا [sellimû] and تَسْلِيمًا [teslimen] in the ayat are selm and silm consisting of the letters of س ل م [s-l-m] and expressed with various vowel points. Regardless of which one is accepted, these roots mean “being sound”.

The expressions of sellimu and teslimen are emr-i hazir [the imperative] and infinitive from the “tef’il [tef’il type four letter verb by repeating the middle letter]” of mezidat [a verb that is formed by adding letters to a three letter verb]. The meaning in this case is “making secure, protect and provide security”. For example, the expression of sellemehullah means “Allah has protected him and ensured his security”. Thus, the meaning of the expression in the ayat that is our subject matter means “and safeguard the Prophet by way of ensuring complete security”. In order to ensure the Prophet's security completely, it is necessary that the people around him must struggle with heart and soul. Otherwise, it is not possible to ensure the security of the Prophet with words and with the wishes in the form of tongue twisters. Hence, when these ayat were sent down, Sahabah [close friends of the Prophet] did not go aside and say, “Allahumme salli and sellim...” but started acting with all they had and with their heart and soul and supported our Prophet on the way of Allah and ensured his security this way.

Upon this explanation, translation of the verse that is our subject matter must be as follows:

Surah Al-Ahzab 56:

56 Surely, Allah and His forces in the nature/Ayat of the Qur’an that He has sent down support/help the Prophet. O you who have believed! Support/help the Prophet and maintain his security with a complete safety!

In the surah that contains this verse, private life, family life, secrets and concessions of our Prophet are explained. It is necessary to consider the entire surah to understand the verse in question. If the surah is read without breaking the integrity of it in terms of subject and passages, the concept of salavat will be understood better and the consequence of those people who upset the Prophet by not performing their duty of providing support and security in line with the order of Allah will be seen (in the 57-58th ayat).

As the word يَصَلُّونَ [yusallûne] mentioned in the ayah is the simple present tense, it brings the stress that Allah and the angels are “doing what is needed for the Prophet continuously” to the expression. Hence, the believers who are obliged to provide support, ensure the Prophet's security, and endeavor for this work must not remain seated in their places but they must be in their duties at all times. As the Prophet is not among us today, this duty [the duty of ensuring support and security] must be conducted toward the persons and institutions that establish salah [that constitute and sustain mental and financial support].

After these explanations, it is beneficial to scrutinize the condition of those people who think that they perform salavat by saying, “Long live, my Sultan!” and similar tong

twisters by believing in the fabricated rumors because of treachery or ignorance. The issue is as follows in our opinion:

Allah says: Surely, Allah and His forces in the nature/Ayat of the Qur'an that He has sent down support/help the Prophet. O you who have believed! Support/help the Prophet and maintain his security with a complete safety! However, they say "Allahumme salli ala muhammed and sellim... [O, Allah! You, help Muhammad, You support him, You ensure his safety...]"

What a big contrast and what a disgusting insolence!

Nevertheless, the nature of the salah to be performed for our Prophet has been specified in the Qur'an quite expressly:

Surah At-Tawbah 99:

99And among the Bedouin Arabs are some who believe in Allah and the day of Akhirat [Afterlife] and consider what they spend as closenesses with Allah and supports of the Messenger. Open your eyes! Indeed, this is a closeness for them. Allah will soon admit them into His mercy. Indeed, Allah is the One Who removes the sins of His servants, does not punish them and has much forgiveness, the One Who is the possessor of vast mercy.

The words referred to as "performing salavat" in the weird religion resemble the expressions of the Israelites, "People of Moses said: "O Moses! Surely, we will never enter there as long as they are there. Then, you and your Rabb, go and fight. Surely, we are those who sit here". (Surah Al-Ma'idah 24), and the Israelites paid a heavy price for it. These events are depicted in the Qur'an in the surah Al-Ma'idah and the Bible's Numbers; 13-14. If Muslims understand salah and salavat in their form mentioned in the Qur'an, they will carry out the following task that is within the scope of salah—given in Al-Anfal:

Surah Al-Anfal 60:

60And collect any kind of force as you can against them and prepare war horses so you may make ideal people those who are enemy to Allah, your enemies and lower ones than those whom Allah knows but you do not. And whatever you spend for the cause of Allah will be paid to you fully and you will not be treated unjustly.

Thanks to this, getting rid of the vileness experienced for the time being will be easy; otherwise, history will keep repeating.

SALAHS OF THE ENTITIES IN THE UNIVERSE

Surah An-Nur 41:

41Have you not seen/thought about that which is in the heavens/universe and on the earth, that which flies in line [birds, bees, clouds, storms] purifies Allah from all

deficiencies? Each of them certainly knows its purification and support/contribution to the nature. And Allah is the One Who knows best what they do.

In this ayah, it is stated that all the creatures in the sky and on earth purify Allah [they witness that Allah has all the best names and is purified from all deficiencies]. We also see this in the Surah Al-Isra:

Surah Al-Isra 44:

44All the heavens/universe, the earth and all that is between them purify Allah from all deficiencies. There is not anything that does not purify Allah from all deficiencies with His praise. But, you do not understand well their purifying Allah from all deficiencies. Surely, He is the One Who forbears, forgives much.

However, here, the expression of Each of them certainly knows its purification and support/contribution to the nature says that every creature has a salah [support] and they fulfill it. We know that everything in the universe was created for a reason and not in vain.

Surah Sad 27:

27And We did not form the heavens/universe, the earth and that is between them without a purpose. That is the assumption of the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb. Woe to those infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb because of the fire of Jahannah [Hell]!

Surah Ali-Imran 190-191:

There are many evidences/signs in the formation of the heavens/universe and the earth and in the alternation of the night and the day surely for those who remember Allah while standing, sitting and lying on their sides; those who contemplate over the formation of the heavens/universe and the earth: “O our Rabb! You did not form this without a purpose; purified are You from all deficiencies. Protect us from the punishment of the Fire!

In addition, Surah Al-An’am 73, Surah Joseph 5, Surah Abraham 19, Surah Al-Hijr 85, Surah An-Nahl 3, Surah Al-Ankabut 44, Surah Ar-Rum 8, Surah Az-Zumar 5, Surah Al-Aqaf 3, Surah Ad-Dukhan 39, Surah Al-Jathiyah 22 and Surah At-Taghabun 3 may also be studied.

The issue we would like to mention here is the expression of “that which flies in line” in the ayah. The word طير [tayr] in the ayat does not only mean a “bird” but also all kinds of flying objects ranging from bugs and birds to aircrafts and clouds. We would like to provide some information regarding some of them we remember here.

BEES

First, they produce honey to provide contributions to the humanity but they have more important duties than producing honey: Pollination. 90% of the pollination in the world is realized by bees. In the absence of bees, nothing (fruits, vegetables, cereals, etc.) will grow on earth.

BIRDS

Birds constitute a significant ring of the food chain. In addition, they provide unbelievable support for the health and continuity of the ecosystem.

CROWS

The types of crows living in forest find acorns and keep them in tree hallows or bury into ground to eat them later but they forget where they have buried them. These acorns germinate on the course of time and become saplings, and then trees. Other types that feed on walnuts throw down the walnuts to break and eat their meat; that ones that do not break turn green and become trees in time; this way, they ensure the multiplication of the walnut trees. In addition, they play an important part in forestation and renewal of forests by carrying other seeds with their mouths or within their excretions.

Pigeons support humans in communication and hawk and falcon in hunting. Raptors hunt the living beings like the rodents, reptiles, frogs and small birds and keep their numbers under control in nature. The bird species that eat insects eat many agricultural pesticides to provide economical value and reduce the disease cases like malaria by eating mosquitoes. Vultures that eat carcasses eliminate many potential disease risks.

The phosphor cycle in nature is realized by means of the fish-eating birds. Return of phosphor from the sea to the land is realized by fishery and the excretion of the seabirds eating fish.

Supports of the energy obtained from wind and the clouds by carrying the rainwater are known by everyone.

THE BEST SALAH [ES SALATU'L-VUSTA]: THE GATHERING

Surah Al-Baqara 238-239:

238,239Collectively maintain the Salat [supporting financially and spiritually; institutions that enlighten the community] and especially the best Salah [the best of supporting financially and spiritually; enlightening the community; Salah of the weekly gathering day]. And stand for Allah, being always respectful; work; keep education-training and social support institution operational. But if you are in a fearsome environment, then maintain, fulfill it while on foot or riding; on the move. And when you are safe and secure, remember Allah as He has taught you that which you do not know.

The expression of الصَّلَاةُ الْوَسْطَى [es-salatu'l-vusta] taking place in this verse has not yet been clarified despite many debates among the Muslims. Notwithstanding an agreement in terms of understanding this expression as “middle prayer” there have been about 40

rumors and 19 different views about which prayer is mentioned by “mid prayer” الصَّلَاةُ [es-salatu'l-vusta] is the “morning prayer” for some, “noon prayer” for some, and “mid-afternoon prayer” for some others. As a result, in regard to es-salatu'l-vusta, a result or reality that can be accepted by everyone could not have been reached either in the classical understanding that evaluates salah as “prayer” or in the logical approaches of the questioning mind.

We had to accept the sturdiest one as true among the current views in this regard as we did not conduct an in-depth research. However, our studies on the Qur'an and language caused us to understand the issue better and we are sharing the result here that we have obtained.

Let us state right away that we think our Prophet and first Muslims knew the salatu'l-vusta very well because regarding salatu'l-vusta, during the period of our Prophet and the Mohammad's companions, no question was asked to our Prophet and no discussion took place.

In the start of the analysis of the subject, two issues must first be taken into account in view of the expressions in the verses:

1) The الصَّلَاةُ [es-salatu'l-vusta] in the ayah is a determinative adjective clause. In other words, adjective and mevsuf [to be described] are with lam description and is not indeterminate. That is to say, salatu'l-vusta, which is a muarref [determinative] expression, is a proper noun and a salah known by everyone.

2) As in the expression of Maintain the salahs and salatu'l-vusta in the ayah, complement, qualified noun are present; it is understood that the salatu'l-vusta is another salah that is different from the salahs we know. Hence, it is a mistake to accept salatu'l-vusta as one of the daily salahs.

WHAT IS SALATU'L-VUSTA?

Doubtlessly, the first condition to understand an issue is to know the original language of the issue at hand. Therefore, the first thing to solve the matter is to find the true meaning of the word الوَسْطَى [al-vusta] in the Arabic language. However, finding the true meaning of the word is not enough to solve the problem; it is also necessary to confirm that the word was used in the Qur'an with this meaning also by the Qur'an.

Thus, it is necessary to start the analysis with the word وَسط [v-s-t] from which the word الوَسْطَى [al-vusta] has been derived. In Lisan al-Arab and Taj al-Arus, most notable two sources of the Arabic language without question, provide the following remarks for this issue:

The وَسط [v-s-t] root word is spelled as vesat and vest. When spelled as Vesat it is a noun and when spelled as vest, it is an adverb in use.

This word means “the part of a thing, between its two ends”. (We can perceive it as the own middle point of something). It is used as “I grabbed the rope in the middle”, “I broke the arrow in the middle.”.

In the customs of the Arabs, the mid part of something is the most benevolent and beneficial part of it. For a Bedouin who will ride on his horse or camel, the most

benevolent part of the horse or the camel is not the back nor the neck but the mid part of its waist. Best benevolent place for the sheepfold he/she will establish for the camels is the mid part of the pasture. The most benevolent [beautiful and suitable] part of a necklace to wear a pearl or diamond is its mid part. In addition, most beautiful and beneficial behavior is the moderate one among the same type of behaviors. For example, generosity is a behavior that is between stinginess and extravagancy. Courage is a behavior between cowardice and aggressiveness.

For this reason, the word **وسط** [vest] has been generalized with the meaning of “benevolent, beneficial, superior”. When the Arabs want to say, “He is from the evsat of the tribe”, they mean, “He is the benevolent, beneficial, and honorable man of the tribe”. On the other hand, when they say, “Look at this vesit person”, they mean, “Look at this benevolent, honorable person”.

And the expression of our Rabb, “Thus We have made you righteous/vasat people with a leader so you may testify over the people and the Messenger may testify over you” (Surah Al-Baqara 143) means “And we have made you such a people that is benevolent, beneficial, and honorable”.

There are about 40 rumors about the es-salatu'l-vusta specified in Surah Al-Baqara 238, which contain 19 different opinions. The strongest view about them is that “salat-1 vusta is the mid-afternoon salah, morning salah and Jumu'ah salah”.

Ebu'l-Hasen said, “es-Salatu'l-vusta is the Jumu'ah salah. The most benevolent/best salah is Jumu'ah salah. Whoever raises an objection, to this, it would be a mistake”.

In addition, Ibn Side said in his book of al-Muhkem, “Whoever says salat-1 vusta is anything other than Jumu'ah, he/she would be wrong”.⁶

As can be understood from such remarks, the word vesat which means “middle” is used among the Arabs as “benevolent, beneficial”. Hence, with the word **الوسطى** [al-vusta], which is the feminine form and ism-i tafdil [superlative] of **وسط** [v-s-t] and evsat, which is its masculine form, also mean “the most benevolent, the most beneficial”; just like in the words akbar and kübra; hasen, and hüsna.

The derivatives of the word **الوسطى** [al-vusta] are mentioned in the Qur'an 5 times, 2 of which being masculine (Surah Al-Qalam 28 and Al-Ma'idah 89).

Surah Al-Qalam 28:

The best of them said: “Did I not tell you “Do you not purify Allah from deficiencies?”

Surah Al-Ma'idah 89:

89Allah will not hold you responsible for your oaths you take unintentionally/utter out of habit. However, He will hold you responsible for the oaths you take intentionally/under covenant; its expiation is the feeding of ten needy people with the best of which you feed your families or clothing them. Or, to free a slave. For whoever can not find anything to give is to fast for three days. This is the expiation for the oaths when you break. And guard your oaths. Thus Allah makes His Ayat clear for you so you may repay.

Surah Al-Adiyat 5:

... then plunge into the most valuable resources and assets of a community.

The word is also mentioned in Al-Baqara 143 and Al-Baqara 238.

As the fact that the word Vusta means “the most valuable, the most beneficial” is determined and approved by the ayat of the Qur’an, it is now necessary to understand the الصَّلَاةُ الْوَسْطَى [es-salatu'l-vusta] in Al-Baqara 238, emerging with the combination of the words of الْوَسْطَى [al-vusta] and الصَّلَاةُ [es-salah], as “the most beneficial, the most benevolent/best salah”.

THE QUR’AN HAS NOTIFIED ABOUT “THE MOST BENEFICIAL, THE MOST BENEVOLENT SALAH”

If a meaning stated clearly in the Qur’an is not understandable, then this would constitute a deficiency for the Qur’an—but the mübin (that in which the truth and falsehood has been distinguished) and elaborate Qur’an is excluded from this— and incompleteness for the believers. In our opinion, this expression understood by our Prophet and his companions has turned to be incomprehensible in the chaos that took place with the rumors on the course of time. As can be understood from the Qur’an, salatu'l-vusta [the most benevolent salah, salah of the day of meeting/gathering], was made obligatory with the order of Collectively maintain the Salat and the best Salah [safeguard altogether] (Surah Al-Baqara 238). And then, later on, a reference was made to it with the surah Jumu’ah.

Surah Al-Jumu’ah 9:

90 you who have believed! When it is called for Salah [supporting financially and spiritually; enlightening the community] on the gathering day, hasten for the remembrance of Allah, leave business. If you should know, this is better for you.

Salah that is specified in Al-Baqara 238 as الصَّلَاةُ الْوَسْطَى [es-salatu'l vusta] is the salah conducted on “Jumu’ah/gathering day”.

Therefore, the meaning of the expression of es-salatu'l-vusta according to the Qur’an is this.

Subsequent to this evidence in the Qur’an, it is vain to look for an evidence or rumor in terms of which salah the salatu'l-vusta is!

JUMU’AH [LOCAL AGENDA MEETING, CONGRESS, CONFERENCE, MEETING]

The word Jumu’ah comes from the root of ج م ع [j-m-a] that means “gathering”. The linguist A’mes reads it as الْجُمُعَة [Jumu’ah]; Asim and Hejaz read it as الْجُمُعَة [Jumuu’ah]. Reading as “Jumu’ah” is according to the Uqaylid dialect.

[YEV MU'L-JUMU'AH] يوم الجمعة

The phrase of yevmu'l-Jumu'ah consisting of the words of Yevm [day] and Jem' [gathering] means "the day of gathering, the day of meeting". The day of a week the Arabs called as "al-Arube" has been changed subsequently as يوم الجمعة [yevmu'l-Jumuu'ah/meeting day].

There is no clarity about the identity of the person who transformed "Arube" into "Jumuu'ah". Some asserted that Quraish changed it for a meeting in the Daru'n-Nedve and some others assert that it was changed Ka'b b. Lüey, one of the ancestors of the Prophet. The nearest one to the true knowledge is that it was changed in Medina by the Muslims.⁷

The issue takes place in the classical sources as follows:

Ibn Sirin said:

-- The people of Medina came together for Jumu'ah before the Prophet (Peace be upon him) came to Medina and before the Jumu'ah (fardth) was sent down. They are the ones who called Jumu'ah to that day. Such that: They said: "The Jews have a day when they come together once in seven days: Saturday; the Christians have such day as well: Sunday. Let us resolve upon a day on which we can come together, remember Allah, perform prayer and some remainders" or they said something similar. They also said: "Saturday is the day of the Jews and Sunday of the Christians; so, you determine this day as the Arube day. Upon this, (with the name of Abu Uname) gathering took place around Es'ad b. Zurare (r.a). He led them in two-rakah of prayer and gave them advice. They called the day when they came together as "Jumu'ah". Es'ad slaughtered a sheep for them and they ate it in the lunch and dinner, as they were not many in number. Therefore, the first Jumu'ah in the history of Islam is this.

I say: As it was told to have come in the future, they were 12 persons then. Also according to the rumor the person who brought them together and led them in the prayer is Es'ad b. Zurare.

b. This is the case in the hadith quoted by Abdu'r-Rahman Ka'b b from Ka'b', Maliq's father.

al-Beyhaki tells the following:

-- According to what is quoted to us from Mûsa b. Ukbe, who also quoted from Ibn Şibab ez-Zühri, Mus'ab b. Umeyr is the first person who brought together the Muslims for a Jumu'ah prayer in Medina before the Prophet (Peace be upon him) came.

al-Beyhaki said:

-- It is possible that Mus'ab gathered the Muslims for a Jumu'ah prayer with the help of Es'ad b. Zurare and, therefore, Ka'b gave this duty to him [to Mus'ab].⁸

Prior to the hijra/immigration, he wrote a letter to Mus'ab Ibn Umeyr who was sent to teach Islam to the Muslims in Medina, and ordered "See the day on which the Jews expressly read the Psalm; you, bring together your women and sons, and practice two-rakah prayer after noon time". Upon this order, Mus'ab became the first person who led prayer in Medina. He continued this task until the Prophet came to Medina." The number of the congregation led by Mus'ab (r.a) in Jumu'ah prayer was 12.⁹

Before the hijra/immigration of our Prophet, the Muslims of Yesrib [the name of Medina at that time] were convening with Es'ad ibn Zurare and consulting with each other. "They took a decision saying, "The Jews and the Christians are meeting one day a week; let us come together one day a week", and started to convene. And they decided that the meeting would be held on the sixth day of the week (fifth for us) because it was the marketplace day set up in Yesrib and people were coming to shop from the nearby areas. This way, attendance to the meeting would be more. This way, the "yevmu'l-arube", became "yevmu'l-Jumuu'ah/meeting day". Later on, its new name started to be used.

According to the historical documents, the Prophet performed the first Jumu'ah at the place called Ranuna in Salim ibn Avf masjid[school]. When the Prophet conducted his hijra/immigration to Medina, he first stayed as a guest in Kuba at Amr ibn Avf. He stayed there on Monday, Tuesday, Wednesday, and Thursday and laid the foundation of the Masjid of Kuba; then he set off to go to Medina on Friday. When he arrived in the area of Benu Salim, he recited khutba there and performed salah of the day of Jumu'ah for the first time. This is the first Jumu'ah salah application of Prophet.

Translation of the compound of يوم الجمعة [yevmu'l-Jumu'ah] as "Jumu'ah day/the day of Cuma/Friday" is the translation of one of two words in Arabic into Turkish and leaving the other in Arabic, which is both wrong and causes that the meaning remains covert. This brings together many wrong beliefs and deeds. Hence, the meaning of "meeting day" must be given to the compound of the yevmu'l-Jumu'ah.

Details like the day and time of the meeting day and the manner of fulfilling salah on such days, conditions of participation, were not provided in the Qur'an. In the Qur'an, the salah that would be practiced on the meeting day is the most benevolent of the salahs and that this salah must absolutely be protected.

Surah Al-Baqara 238-239:

238,239Collectively maintain the Salat [supporting financially and spiritually; institutions that enlighten the community] and especially the best Salah [the best of supporting financially and spiritually; enlightening the community; Salah of the weekly gathering day]. And stand for Allah, being always respectful; work; keep education-training and social support institution operational. But if you are in a fearsome environment, then maintain, fulfill it while on foot or riding; on the move. And when you are safe and secure, remember Allah as He has taught you that which you do not know.

The ayah that makes Jumu'ah fardth is this; not the Jumu'ah 9 ayah.

Then, when called for salah on the day of the meeting, it was ordered to "hasten for the remembrance of Allah".

Surah Al-Jumu'ah 9:

90 you who have believed! When it is called for Salah [supporting financially and spiritually; enlightening the community] on the gathering day, hasten for the remembrance of Allah, leave business. If you should know, this is better for you.

This means that in the salah that will be applied on the day of meeting, “remembering Allah” will be ensured. The believers will take the required precautions to ensure that this takes place under the best conditions and that the best efficiency can be obtained. Fiqh/religious laws experts determined some conditions for the salah performed on the meeting day entitled “conditions of its necessity” and “conditions of its manner”. Details of them are available in the Fiqh/religious laws books.¹⁰

The reason for asserting such conditions is to ensure the Jumu’ah [meeting; congress, conference] in the healthiest and most productive manner.

In the Fiqh/religious laws books, conditions of the Jumu’ah's obligation are listed as follows:

- Being a male,
- Being free,
- Residing in a city,
- Being healthy,
- Being safe.

In addition, for such conditions, some reasonable causes as well as some applications from the period of the Prophet and the Sahabah [close friends of the Prophet] and history of the initial period of Islam are shown as an evidence.

We will make brief explanations on these clauses.

Independence/freedom:

This condition is appropriate because the musallas and masjids[school] where the salah will be established [meeting places] are houses of Allah. There is no discrimination of kings and slaves there; everyone is free and in equal status and declares his/her opinion freely; thoughts of no one can be restricted; and no one can be subject to investigations because of his/her opinion. When a person who is not free alleges an idea that is contrary to the opinion of his/her master or parson or institution, this would harm himself/herself. Hence, a person who is not free either declares an idea in parallel with that of his/her master or remains neutral. Therefore, attendance of those people who are not free in terms of law, politics, and whose opinions are controlled to such meetings is not necessary.

Residing in a city:

Meeting is an obligatory duty for the domestic population of the area without distinguishing men or women. It is not obligatory for the guests and passengers because people coming from elsewhere temporarily do not know about the problems of the area and do not know the people participating in the meeting. Thus, it is fine if they do not attend the meeting. If they do, they become listeners and receive information.

It is unnecessary to explain the conditions of being healthy and safe; not to be blind, disabled, or ill. These are important issues in every business. The issue that we will take into account is the condition of “being a male”.

In the classical works, followings are written in terms of this subject:

To people who believe in Allah and the day of Akhirat (Afterlife), Jumu’ah prayer is obligatory. However, passengers, slaves, women, children, and patients are exempt from this.¹¹

Jumu’ah prayer is not obligatory for women. However, if they perform the prayer together with the congregation, it will be enough and they will not be able perform the noon prayer.¹²

Allah notified about all His commands and prohibitions without discriminating between nationality, race, and gender, as general and absolute commands and prohibitions. Islam is the religion of disposition and universal; it covers every race, every society, every gender and every country. He did not discriminate women and men when it comes to their duties and their being servants. He never considered women a second-class human, a Muslim with lack of reason and religion (such acceptances have been attributed to Islam by impertinent persons and acknowledged by the unwary ones. These types of beliefs and assumptions are substantial amount of carelessness). There is no ayat in the Qur’an specifying that participation of women in the salah practiced on the day of meeting is not obligatory.

According to Sunnah and History of Islam books, it appears that the Prophet wished the women to go to the masjids [school] and that their spouses must not prevent it and that the women had taken part in the Jumu’ah/Meetings until the period of the Umayyad. However, a rumor stated as hadith in some books that were caused to be written to gain political authority was used as a material in this regard: In this hadith, assumedly our Prophet ordered as follows:

Jumu’ah salah is Allah’s right on every Muslim within the congregation and it is obligatory. However, slaves, women, children, and patients are exempt from this.

The hadith scholars express that Tarık b. Şihab, who is the narrator of this hadith, had seen the Prophet but did not hear anything from him.

The reality is: The political authority of that day thought about to break the resistance in the society to continue their unfair power; they take the women who constituted half of the society away from the Jumu’ah/Meeting and secluded them in their houses with the excuses as if they can cause problems. This is still ongoing...

The Fiqh/religious laws book also determined the following as the conditions of the performance of the meeting day salah by acknowledging some events as evidences:

- Veliyyu'l-emr,
- Izn-i amm,
- Time,
- Jamaat,
- Khutba,

Let us detail them:

1) Veliyyu'l-emr: The head of the official authority, president of the state or viceroy.

2) Izn-i amm: Meeting place being open for everyone and practice of it in a place where the civilian authority issues a permit (like a meeting consent).

These two are the conditions with no possibility of application due to the current political structure. Such conditions are already unavailable in Islam. Muslims can gather anywhere (first Muslims came together in a sheepfold); they elect the Jumu'ah/meeting president [congress assembly chair] from among themselves; perform "remembering of Allah" and then scatter along the earth to look for the blessings of Allah. Islam is lived at the limits set by Allah; not for the zeal or consent of a person. Those who related these two conditions to the official authority and civil administrations were unable to work it out in the laic systems. As required by their beliefs, they could not say, "The Jumu'ah salah /Jumu'ah prayer cannot be performed" under these conditions" and they could not get rid of the concern that the Jumu'ah prayer they performed would not be accepted. Hence, they increased the Jumu'ah/meeting, which consisted of two-rakah prayer and khutba, to 16 rakah. They never found a convincing answer to the question of how to intent to 16 rakah.

These conditions were brought in Islam by the subsequent politicians who wished to control Muslims. This way, pure Islam was degenerated as the Islam of the Arabs, Persians, Seljuks, and Ottomans. Every Muslim is a natural member of this meeting. No Muslim can be restricted when it comes to participation. For a person whose participation is restricted for any reason, there is no responsibility for not participating.

3) Time: In the present application, it's the fifth day of the week, Yevmu'l-Jumu'ah [Meeting Day].

The day of Jumu'ah was not determined by Allah. The Muslims of Medina who applied the first Jumu'ah resolved about the sixth day of the week (which is the fifth day of the week for us since the Arabs start the week on Sunday) as the Yevmu'l-Jumu'ah/Meeting Day, in consideration of the social and economical conditions they were experiencing; and this application has continued since then. If Muslims in any location find it appropriate to apply the Yevmu'l-Jumu'ah/Meeting Day on another day of the week or at varied times of a day, this must be welcomed with respect.

Our Rabb ordered as follows:

Surah Al-Jumu'ah 9:

90 you who have believed! When it is called for Salah [supporting financially and spiritually; enlightening the community] on the gathering day, hasten for the remembrance of Allah, leave business. If you should know, this is better for you.

As entire day is highlighted in this ayah, Jumu'ah/Meeting can be applied at any time of a day. Muslims can also adjust this according to the social and economical conditions of their region. The day and time applications to date are customs. They were not determined and mandated by Allah.

Although the Fiqh/religious laws books determine this time of the noontime of Jumu'ah/Meeting day, it is specified in the authentic hadiths of the Prophet (Peace Be Upon Him) that he performed it before and after noontime. In addition, the expression of "yevmu'l-Jumu'ah/meeting day" is present in the ayah, which means that there is a divine approval for it to take place at any time of the day.

4) Jamaat: This condition was discussed among the scholars; it was said according to the rumors known that it must have been 3 persons by some of them, while some others said 7 persons, and some said 40 persons. We understand from them that Jumu'ah was performed with 3, 7 and 40 persons. However, the essence is: there is a number with plural meaning in Arabic, which is 3. As it was said in the ayah, hasten for the remembrance of Allah, and as the smallest plural is 3, presence of 3 persons is enough for the meeting, regardless of whether they are males or females or mixed.

Here, it is necessary that the Muslims must take the conditions of taking part in salah we explained above into account; that they must not be junub nor drunk; that they must clean themselves with water, or clean earth in the absence of water; that they must not come to the meeting being dirty and smelly; and that they must come there by wearing their jewelry.

As we can learn from the History and Sunnah books, for the Jumu'ah, the Prophet was taking full ablution, wearing his white and clean outfits, and spreading nice odors on. He was suggesting these to everyone.

5) Mistr/Settlement: In every settlement, Jumu'ah/Meeting is performed in only one location. It is wrong to hold a Jumu'ah/Meeting every 100 meters as they do today. Holding a separate Jumu'ah/Meeting in every mosque of a settlement is contrary to the purpose of Jumu'ah/Meeting. The objective is not attained in such applications. Hence, it was said, "If multiple Jumu'ah/Meeting is held in a settlement, the one that starts Jumu'ah first will be the Jumu'ah of the congregation; others will not". Even though Imam A'zam Abu Hanifa stated that it is not to perform Jumu'ah creating multiple congregations in different places in a settlement, it is more attention-inviting that those people who allege that they belong to the Hanafi sect make this mistake more often than the members of other sects.

6) Khutba: Khutba is "remembering Allah" stated in Jumu'ah 9

This condition was construed in different ways among the sects and in-sectarian imams. The best of them belongs to Imam A'zam Abu Hanifa. He said, "Khutba is "remembering Allah", which is confirmed by the clear statement of the ayah. But this saying of Abu Hanifa was understood that "If the imam gets up the mimbar and says 'Allah', the khutba completes".

Khutba is performed on a particular agenda. The person reading the khutba acts as a sort of council chairperson in a congress. Everyone has a right to speak, even without censor. As everything spoken there is for remembering Allah and within the framework of the understanding of "The one remaining silent against injustice is a mute devil", no Muslim becomes subject to investigations or reprobation because of his/her views and criticism. Everyone has a full right of immunity.

Even though the utterances like, “Worldly words are not spoken in a masjid” or “It is wrong to speak during khutba” are present in the Ilmihals/life knowledge books, they are the things put into practice by the powers with no tolerance against criticism. This way, speaking in the meeting venue was prohibited and the tongues of the participants were locked up. As written in Bukhari, it was deemed a crime when a participant said, “silent” to his friend.¹³

Such things that are in no way related with Islam, were fabricated by some people who render the Muslims, who need to be active, nimble, and alert, a herd of sheep and they were successful in doing it: There is no conscious congregation in the Masjids today; no one tells anything even though the things imam utters are completely wrong or lies. The male congregation who said, “We shall not abide by you before you explain and convince us about how you found the garment on you and how you owned it”, to the Caliph Omar when he said, while reading the khutba, “Silence, and listen to me”; and the female congregation who raised objection by saying, “How can you apply restrictions in the mehir [life insurance, honor wealth] not limited by Allah?” are all history now.

We stated above that the objective of the meeting is zikrullah. Regarding zikrullah, our special note at the end of the Surah Al-A‘raf can be viewed.¹⁴ Shortly, zikrullah/remembering Allah is not saying “Allah, Allah, Allah...” by taking prayer beads but “thinking about Allah's rights on us, the blessing He presents to us; contemplate whether we have fulfilled our responsibilities to Him as servants or not; and carrying out the tasks he assigns to us completely; thanking about his blessing and not being unthankful; and being in such consciousness at all times”.

Through such an application, no doubt, a kind of weekly maintenance of the Muslims is conducted; their beliefs and deeds are revised; their works regarding the subsequent week are scheduled; and the disputes between them, setbacks in their lives, things to be done, inconveniences, sorrows, criticisms are discussed and settled freely with complete immunity and participation of every Muslim without being affected by anyone. In addition, thanks to this meeting, Muslims get to know each other, discuss, refresh their friendship, increase their knowledge and consciousness, cooperate and show it to everyone. They do not fill in the mosque like a herd, do not drowse there, and turn back home. –Therefore, the meeting day salah is es-Salatu'l-Vusta [the most benevolent salah].– Then, they disseminate along the earth to search for the blessings of Allah, through such dynamism. How beautiful and meaningful...

According to the valid Sunnah and historical documents, our Prophet used the masjid [school] for all kinds of public services and social activities. Today, masjids/mosques must be open for all social and cultural activities like congress, conference, exhibition centers, and libraries education and training. Masjids/mosques must be rendered no longer the places of inactivity/idleness and hypnotizing and must be provided with its original identity in Islam. That is to say, masjids/mosques must be the venues of salah, the places of enlightenment, awareness and illumination.

This is the Islam's Jumu'ah... Muslims' local agenda meeting must be in this fashion!

TIMES OF SALAH [MENTAL and FINANCIAL SUPPORT]

Surah Al-Isra 78-79:

78Establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] from setting/downing of the sun until the darkness of the night and ensure the learning-teaching of the day.¹⁹⁴ Because learning-teaching of the day is worth seeing.

79And from the night. Also, additionally only for you, fulfill Salah by waking up at night! It is expected that your Rabb will take you to a good position.

These are the initial ayat that determined the times of salah [mental and financial support]. Even though they are present in a Meccan surah, these ayat belong to the Medina period.

As we stated above, the purpose of salah [mental and financial support] is to turn a person –by supporting in mental and financial grounds– into one who is useful for himself/herself and the society. As the mental side of salah ensures one to reach rūṣḍ [the most righteous and the most sound, maturity] our Rabb showed the substantial amount of importance He gives to education and training, which is the way of realizing such an important objective, with His instruction that the mental part of salah must not be abandoned even under the risk of being attacked by enemies:

Surah An-Nisa 101-103:

101And when you set out for a campaign on the earth, if you fear the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb will harm you, then there will be no blame upon you if you shorten [shorten your education] Salah [work of supporting financially and spiritually; enlightening the community]. Surely, the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb are explicit enemy for you.

102And when you are among those who are on a campaign and provide training and education for them, let some of them stand/join the training with you. And let them take their weapons with them. And when they have received enough knowledge and are convinced, let them stand behind you. Then, let another group who have not yet received education and training come to join you for training and let them take precautions and carry their weapons with them. The infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb wish that you become negligent of your weapons and belongings so they may suddenly raid upon you. If a trouble reaches you from the rain or you become ill, there will be no blame upon you to leave your weapons. Take your precautions as well. Surely, Allah has prepared a humiliating punishment for the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb.

103And when the education-training is completed, remember Allah while standing, sitting or lying on your flanks. When you are in safety, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the

community]. Indeed, Salah [duty of supporting financially and spiritually; enlightening the community] has been decreed upon the believers a decree of specified periods of time for a long time past.

What is included in the above verses is the mental side of salah because it is natural for salah to lose its financial aspect in an ambiance where life security is in the foreground. Almighty Allah, however, commands that the mental side of salah must not be abandoned even in this situation. For this reason, salah was made into a course, like meals in three times for feeding the body, and performance of salah was requested to be conducted in particular times to ensure the continuity of spiritual feeding of the person. The fact that “salah” is a task that will be carried out by the believers at particular times of a day is primarily for realizing the continuity of the belief in Allah in the mind of humans. Researches of religion psychology show that negligence by a person of his/her internal orientations render him/her spiritually blind person and as a result of it, the person fails to be a “constructive member of the society”. Thus, establishment of salah [provision of sustainment by constituting mental and financial support] is a very important duty for a person. Because of this importance, this duty is wanted to be established mandatorily in particular times of the day [morning, evening, and night]:

Surah An-Nisa 103:

103And when the education-training is completed, remember Allah while standing, sitting or lying on your flanks. When you are in safety, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community]. Indeed, Salah [duty of supporting financially and spiritually; enlightening the community] has been decreed upon the believers a decree of specified periods of time for a long time past.

It is understood from the expression of كتاباً موقوتاً [kitaben mevqûten/decreed with specified periods of time] in the ayat, that salah must be established in particular times and must not be overlooked. A salah that has not been established on due time is like a meal not eaten or a pill not taken timely.

Allah Who commands to establish salah has manifestly specified the times in which they are to be established:

Surah Hud 114:

114And fulfill your Salah [establish and maintain supporting financially and spiritually; enlightening the community] at the two ends of the day and in the early hours of the night, because good deeds remove evil deeds. This indeed is a reminder for those who take lessons.

In this ayah, our Prophet was ordered to establish salah 3 times as both sides of the daytime [morning and evening] and in the early times of the night [isha].

Surah Al-Isra 78-79:

78Establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] from setting/downing of the sun until the darkness of the night and ensure the learning-teaching of the day.¹⁹⁴ Because learning-teaching of the day is worth seeing.

79And from the night. Also, additionally only for you, fulfill Salah by waking up at night! It is expected that your Rabb will take you to a good position.

In these ayat, our Prophet was also ordered to establish salah at the two sides of the daytime [morning and evening], and a part of the night [isha]. That is to say, the times ordered are morning, evening and night. In addition, as an extra for the Prophet, he was ordered to fulfill [as an additional task] the night salah [fulfillment of salah by getting to sleep and waking up].

Scrutiny will reveal that the expressions in Surah Hud 114 and Surah Al-Isra 78-79 are the same and they specify the times of salah. However, these times were articulated in different style and varied words in line with this Qur'an's general style. The point that must be taken into account is that all these different words have the same meaning.

In order to learn the reality about the issue, it is necessary to understand these ayat well and, in order to understand the ayat well, it is necessary to know well the meanings of the words of *دُلُوكُ الشَّمْسِ* [dülûku's-şems], *قُرْآنُ الْفَجْرِ* [qur'ane'l-fecr], *طَرَفٍ* [taraf], *تَهَجُّدٍ* [teheccüd] and *نَافِلَةٍ* [nafile] specified in the ayat.

[dülûku's-şems] *دُلُوكُ الشَّمْسِ* : This possessive construction consisting of the words of dülûk and şems, means the “setting of the sun, its disappearance”. However, some commentators gave the expression in question the meaning of “bending of the sun”. In the dictionaries entitled *Taj al-Arus* and *Lisan al-Arab*, an attention inviting detail regarding the issue was included and it was stated that the reason for giving the word *dülûk* the meaning “bending” was for the purpose of ensuring that salah is understood to be performed five times.¹⁵

According to the actual meaning of the word dülûk, the determinative group of dülûku's-şems refers to the time of “evening”. Hence, Ali, the fourth Caliph, and Abdullah b. Mes'ûd, Sa'id ibn Jubair, Nehai, Muqatil, Dahhak, Süddi, Ibn Abbas and Mujahid preferred this meaning.

However, there were those who understood the “noon time” from the word when the word dülûk was given the meaning of “bending”. In the classical sources, Ibn Omar, Cabir, Ata, Katade, and Hasan are reported to have adopted this view.

Even though it was alleged that both meanings can be understood from this phrase taking place in Surah Al-Isra 78, the articulations determining the times of salah in Surah Hud 114 prevent that the meaning of “bending of the sun” is perceived and that, from this meaning, the salah of noontime is intended because in Surah Hud 114 our Prophet was ordered “to fulfill Salah at the two ends of the day and in the early hours of the night” and the meaning has been clarified. It is because the word *zülefen* mentioned in Surah Hud

114 has the same meaning as the word ġasaq mentioned in Surah Al-Isra 78, which is “the time when it gets dark; early hours of the night”. That is to say, both words are the equivalent of time of “isha”. It is precisely understood from this situation the order in Surah Al-Isra 78-79 and the order in Hud 114 are same. That is to say, in these three ayat, the times of establishing salah were explained in different styles by using identical words.

On the other hand, many commentators alleged that the phrases of dülûku's-şems and ġasaki'l-leyl express different times. However, the phrases do not express different times; they express the beginning and ending of period. As follows: in Surah Al-Isra 78, it was ordered to establish salah “from sunset until the darkness of the night”. This expression specifies the time not two salahs but a single salah [evening salah].

[qur'ane'l-fecr] قرآن الفجر : With this expression that means a “learning-teaching of the day” morning salah was intended and this salah is concerned mainly with education and training.

[taraf] طرف: This word means “township; adjacent area”. When a “taraf” of something is mentioned, its exterior, not interior, is understood.¹⁶ Thus, in the Fiqh/religious laws, from the expression of “Both sides [taraf] of a person”, a person’s mother, father, grandfather, that is to say descendants, as one party; and children and grand children as the other party. Similarly, “both sides [taraf] of a table”, two split parts of the table are not understood, but the things on the left and right of the table are understood.

The plural of the word taraf is etraf. This word has been adapted into Turkish with its meaning in Arabic. Etraf is related with the outside of the referred thing. For example, when someone is told, “Look at your etraf”, he/she looks not at his/her hands, face or body, but at the whereabouts; right, left, front and back. It is possible to give more examples like “etraf of the country” that means outside of the country or “etraf of the world” that means outside of the world..

From the expression of both sides[taraf] of the daytime in the ayah, the “morning” and “evening” times, which remain outside the “daytime”, are understood, not “mid morning” and “mid-afternoon” times that are the parts of the “daytime”.

The word هجد [hecd], which is the root of تهجد [teheccüd] is from “ezdad” [opposites] and has two opposite meanings. That is to say, it means both “to sleep” and “wake up”. Some derivatives of hecd have been known to be as follows: Hacid, “sleeping”; tehcid, “eliminating the sleep, waking up”; teheccüd, “waking up from sleep and perform salah”; müteheccid, “a person who wakes up at night and performs salah”.¹⁷

[nafile] نافلة : This word means “the addition on the original”.¹⁸ As understood from the ayah, our Prophet would fulfill his salah not during the time between the start of darkness and dawn time, but by waking up from his sleep. This explains that Allah’s Messenger, who would act as a leader, guide, and teacher in the society (and his inheritors) would prepare a plan-program for education training alone at night. Real meaning of teheccüd is this.

2 of the salahs determined as 3 times according to the Qur’an were mentioned in another ayah by their names:

Surah An-Nur 58:

58O you who have believed! Let those who are under your protection in accordance with the laws and those among you who have not yet reached the age of ability to distinguish between good and evil to ask permission on three occasions; before the morning education-training, at noon when you put aside your clothing and after the night education-training. These are the three times for you, open and unprotected. There is no sin upon you nor upon them other than these. They move among you and some of you are upon some others. Thus Allah makes the Ayat clear to you. Allah is the One Who knows very well, the One Who is the best law maker, the One Who precludes corruption best/makes incorruptible.

As a result, in Surah Al-Isra 78-79, salah was ordered to be conducted 3 times as morning, evening, and night. Same things were also ordered in Hud 114; it was ordered that 3 times [providing financial support by way of education-training and eliminating the problems in mental grounds and ensuring the sustainability of this support] must be established. As the Prophet generally established “salah and prayer” together, unfortunately, the times of salah have come to be understood by mistake as “the times of prayer”.

Despite the fact that the first addressee in the ayat whose that inform about the times is our Prophet, it covers the entire ummah [people, community] because the commands to the people, community take place in his personality first as he is the leader, guide of the people, community:

Surah Al-A'raf 158:

158Say: “O mankind! Surely I am the messenger sent by Allah, the owner of the heavens/universe and the earth, the only supreme god, the One Who gives life and the One Who takes life, to you all. Then, believe in and obey His Messenger, who believes in Allah and His words to guide you to the righteous path; the Prophet from the Mother City; from Mecca”.

The duties of salah, fasting, hajj [pilgrimage], and zaqah/tax were present in the laws of the prophets after Prophet Abraham. It is understood from the Surah Al-Ma'un and Surah Al-Anfal 35 that the Meccans were fulfilling salah, too [providing mental and financial support and sustaining it]. According to Al-Alaq 9-10, our Prophet was fulfilling salah even before he became a prophet [he was providing mental and financial support to the people close to him]. However, such salahs were the salahs that have lost their character. The Qur'an has condemned the salahs that were not important in terms of their results and that were conducted in the form of a show together with yes-men and restructured salah on an axis of sincerity [mental and financial support].

WHY HAVE SALAHS BEEN ALLOCATED TO NIGHT IN THE AYAT?

The times of salah specified in the ayat of Hud and Al-Isra [morning, evening, and night] are in the night section of the day. The wisdom of this situation is also available in the Qur'an:

Surah Al-Muzzammil 1-7:

1-4 O the one who confines himself in his house! 15 Arise by the night – except for a short while; sometimes half of the night sometimes a little more or a little less - and serve! While conveying the Qur'an that is revealed to you, put in order properly! 5 Indeed, we will cast upon you a very heavy word/the Qur'an.

6 Night time is more convenient/better in terms of studying in peace, more effective in terms of speaking/communication. 7 Surely, there is a prolonged occupation for you by day.

Daytime is the time when many commotions are experienced even for the prophet. Salah [mental and financial support] is an activity to which a person must devote himself/herself, who must be in concentration [sincerity and humbleness] However, it is not possible for people to devote themselves completely to salah during daytime as the things like works to do and trading because minds of everyone are on their jobs as the daily jobs are to be completed. Hence, they said “No salah is possible with distress in heart”. Of course, salah intended to mean with this is the salah ordered by Islam; its form established or thought to be established by the majority to have an obligation done is not salah because the salah established during the time in which the mind is busy with many concerns is not a true salah; it consists only of a form. True salah is the salah fulfilled by a person by submitting himself/herself to Allah with a peaceful heart.

It is therefore Almighty Allah determined morning, evening, and night times for salah time and allocated the daytime to work for sustenance.

As it is seen, such issues were clearly specified in Surah Al-Muzzammil 1-7. Mandatory and long running efforts await everyone in the orchards, gardens, workplaces. At the end of the day, all the works end and people go back home for tranquility in the said three times. This way, it is possible for them to come to the mosque and to be a community.

The expressions, in the ayat, of Night time is more convenient/better in terms of studying in peace, more effective in terms of speaking/communication. Surely Surely, there is a prolonged occupation for you by day specify the “most suitable” time for people regarding education and training.

Therefore, such timing was stipulated under the geographical and social conditions of Arabia on that day and it is possible to determine the most appropriate times for salah in different geographies and social environments for salah in our opinion.

BENEFITS OF SALAH

Our Rabb specified the benefits of salah in the Qur'an as follows:

Surah Al-Ankabut 45:

45 You, recite/follow what has been revealed to you from the book and establish Salah [establish and maintain the institution that supports financially and spiritually; enlightens the community]. Indeed, Salah [supporting financially and spiritually; the institution that enlightens the community] prevents from transgression, evil. And remembrance of Allah is indeed greater. And Allah knows that which you do and produce.

Surah Hud 114:

114 And fulfill your Salah [establish and maintain supporting financially and spiritually; enlightening the community] at the two ends of the day and in the early hours of the night, because good deeds remove evil deeds. This indeed is a reminder for those who take lessons.

Surah Al-Baqara 110:

110 And you, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] and give zaqah/tax! Whatever good you do for yourselves, you will find it with Allah. Indeed, Allah is the One Who sees best what you do.

Surah At-Tawbah 103:

103 Take sadaqa/public revenue from their wealth so you may purify them by sadaqa/public revenue. And support them. Surely, your support is reassurance for them. Allah is the One Who hears best, knows best.

It is understood from these ayat that “salah” eliminates the transgressions and viciousness in a society. It is not possible that the persons educated and having social assurance and support to commit a crime. As in the proverb of “No doctor enters a house where the sun enters”, no crime enters a house, town, and country where salah enters.

FAHSHA' [IMMORALITY]

The word فحشاء [fahsha'] means “bad business, reproachful word or behavior, getting over the line, being rampant in words and answers”. The plural of the word is فواحش [fawahish].

Linguist Ragīb al-Isfahani has defined the words of fuhsh, fahsha' and fahisha as “extremely bad words and actions”.¹⁹

The word fahisha, which is qualified as the “bad business” in Surah Ali-Imran 135 is stated in 13 places, and its plural fawahish in 4 places in the Qur'an. The word was used in general as multiple transgressions in the Qur'an. As these transgressions and our other explanations regarding this concept have been previously given in the analysis of the surah An-Najm have been given²⁰, we recommend reading the details there.

MUNKAR [EVIL]

Munkar refers to the things that are being accepted as bad by humanity and unsightly by Almighty Allah.

Our Rabb mentions in the Qur'an with the order of inviting all to good, instruct good deeds that are accepted by all, preclude evil via revelation and common sense that humanity has been equipped with a conscientious capacity that can distinguish between the good and evil, useful and harmful, positive and negative things. The human who is able to evaluate what is good and what is evil with this conscientious capacity placed into his/her nature is unable to use such internal mechanism carefully without the presence of the scales of transcendental, divine values that restrict him/her; on the contrary, he/she endeavors to legitimate the evil and wrong with various psychological mechanisms. The fact that "devil shows a person his/her deeds as beautiful deeds" can be assessed as an internal trap captures the person who fails to recognize such legitimating psychological mechanisms. "Munkar" known accurately by the person with his/her common sense is also prohibited by our Rabb and He also supports the conscientious diagnosis of humanity and provides it with a strong religious sanction that will ensure it to prevent the bad and badness. It is because humans are unable to inspect themselves sufficiently even in terms of avoiding the things that they know absolutely harmful. Failure of the prohibition of alcoholic beverages imposed in the 1930s in the US to be successful despite all the legal enforcements and on the other hand, apparent fall in drinking alcoholic beverages in the Islamic societies is a good example that shows the impact of religious sanctions in preventing what is bad.

Allah qualifies the persons who establish salah as those who "helped Allah", "saved himself/herself", "on the right path" and gives them many promises:

Surah Al-Hajj 41:

Allah will definitely help those who help Him -who establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], who give zaqah/tax, instruct that which is acceptable for all and who forbid with Wahy [Revelation] and common sense that which is considered evil, if We make them have authority and home-. Indeed, Allah is very powerful, almighty. And only to Him belongs the consequence of all matters.

Surah Al-A'la 14-15:

The one who purifies himself, who fulfills Salah; supports others financially and spiritually; strives to enlighten the community mentioning the name of his Rabb will definitely save himself.

Surah Luqman 2-5:

2-5 These are the Ayat of that book which contains laws as a guidance to the righteous path and mercy upon those who establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], who give zaqah/tax,

and those who certainly believe in Akhirat [Afterlife], who do good deeds –they are upon a righteous path from their Rabb. And they are the ones who will reach the salvation-.

Surah At-Tawbah 18:

18Only those who believe in Allah and the day of Akhirat [Afterlife], establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax and fear Allah in awe with respect, love, knowledge build and maintain the masjid [school] of Allah. And it is expected that they will be of those who follow the righteous path they are guided.

Surah At-Tawbah 71:

71The believing men and the believing women; some of them are familiars who are protectors, guides of some others. They command the good which is accepted by everyone, forbid all that is evil, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax, obey Allah and His Messenger. Those, Allah will have mercy upon them. Indeed, Allah is the One Who is the most exalted, the most powerful, the most honorable, the invincible/the subduer, the best law maker, the One Who precludes corruption best/makes incorruptible.

Surah At-Tawbah 99:

99And among the Bedouin Arabs are some who believe in Allah and the day of Akhirat [Afterlife] and consider what they spend as closenesses with Allah and supports of the Messenger. Open your eyes! Indeed, this is a closeness for them. Allah will soon admit them into His mercy. Indeed, Allah is the One Who removes the sins of His servants, does not punish them and has much forgiveness, the One Who is the possessor of vast mercy.

Surah Al-Baqara 277:

277Surely, those who believe, do amendatory deeds, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] and give zaqah/tax will have their reward with their Rabb. And there will be no fear upon them, they will not grieve.

Surah Ar-Ra'd 21-24:

Those who combine that which Allah has ordered to be combined; the faith and the good deed,

those who fear their Rabb in awe with respect, love, knowledge and who are afraid of the evil of account,

those who had patience in order to obtain the countenance of their Rabb,

those who established Salah [established and maintained the institutions that support financially and spiritually; enlighten the community],

those who spent from what We had provided for them secretly and openly for the cause of Allah

and those who eliminate evil with good remember and contemplate. It is they for whom the consequence of this home; the gardens of Eden are. They, the righteous from among their ancestors, spouses and descendants will enter into the gardens of Eden. And the forces in charge/harbinger Ayat will enter upon them from every gate: “Salam [health, peace, happiness...] be upon you for what you have had patience! How excellent is the end of this home!”.

Surah Al-Ma'idah 12:

12And surely, Allah took the solemn covenant of Israelites. And We sent from among them twelve supervisors/leaders. And Allah said: “I am surely with you. If you establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax, believe in My messengers, support them and loan Allah a good loan, I will definitely remove your evil deeds and admit you into the gardens of Jannah [Heaven/Paradise], underneath of which rivers flow. And whoever among you disbelieves; consciously denies the divinity of Allah and the fact that He is Rabb after this, he has certainly gone astray from the righteous path”.

Surah Al-A'raf 170:

170And as for those who cling onto the book and establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], We will not let be lost the reward of those who amend/do good.

Surah Al-Anfal 2-4:

2-4Surely, the believers are those whose hearts fear in awe when Allah is mentioned, who get stronger in faith when His Ayat are recited to them and who rely only upon their Rabb,

who establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community]

and who spend from that which We have given them as provision for the cause of Allah. Indeed, these are the ones who truly believe. For them are degrees, forgiveness and a noble provision with their Rabb.

SALAH IS THE OCCASION OF HELP OF ALLAH

Our Rabb has explained how and through which occasions He would send the help to His servants and notified that this would be with patience and salah, not with mere prayers.

Surah Al-Baqara 45-46:

45-46And seek help through patience, Salah [supporting financially and spiritually; enlightening the community]. –Surely, seeking help through patience and Salah is very

difficult for all other than those who show respect; who believe from the bottom of their hearts that they will meet their Rabb and they will be returned to Him.-

Surah Al-Baqara 153:

153O you who have believed! Ask for help through patience and Salah [supporting financially and spiritually; enlightening the community]. Indeed, Allah is with those who have patience.

BAD RESULTS OF ELIMINATION OF SALAH

Elimination of salah takes place by the exclusion of salah [mental and financial support] from the lives of humans and by the end of its application. Almighty Allah reprimands those people who do not stay away from salah and who prevent it as “people who turn away”, warns them that they will absolutely see the punishment of their transgression and declares that those who fail to be one of those providing support and help will certainly go to hell:

Surah Al-Baqara 83:

83And when We took “a certain promise” from Israelites: “You will worship none but Allah, do good to your parents, relatives, orphans and the needy, speak good to people, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] and give zaqah/tax”. Then, except for a few, you turned away. And you are the ones who turn away.

Surah Mary 59:

59-61A bad generation came after them, and they took away Salah [supporting financially and spiritually; striving to enlighten the community] from their lives. And they followed their desires. Therefore, they all, except those of them who have repented and believed and done righteous deeds, will be punished for their transgression. Then those of them who repent and believe and do righteous deeds will enter Jannah [Heaven/Paradise]; to the gardens of Eden which Rahman [Allah; the One Who shows great mercy on the earth to all living beings that He created] promised to His servants – even though they did not see – and they will not be treated unjustly at all. Surely, His promise will certainly be fulfilled.

Surah Al-Alaq 9-13:

9-10Have you seen the one who forbids a servant when he fulfills Salah [supports financially and spiritually; strives to enlighten the community]? 11-12Have you ever thought, if that servant who fulfills Salah is upon the righteous path or commands taqwa! [being under the guardianship of Allah]! 13Have you ever thought, if that one who forbids the one who fulfills Salah denied and turned away!...

Surah Al-Muddaththir 39-47:

38,39Every one who has found his self – except for the companions of the right – is a pledge for what he has earned.

40,41The companions of the right will be in the gardens. They will ask each other about the criminals: 42”What led you into the Saqar?” 43The criminals will say: “We were not of those who fulfill Salah [support financially and spiritually; strive to enlighten the community], 44and we did not give opportunities for those unemployed so they might earn their living. 45And our deeds were in vain together with those whose deeds were in vain. 46,47And we denied the Day of Religion until indisputable and inevitable death, the Qiyamat [Resurrection] came to us”. 48Now, help and intercession of intercessors, helpers will not benefit them.

It is enough to view the present condition of the world of Islam to see how the words of our Rabb regarding “People forgetting salah will be punished for their transgression” in Surah Mary 59 and “The towns committing atrocity are manipulated/destroyed” in Surah al-Kahf 59. The most outstanding reason for the countries within that world to be underdeveloped in terms of science, technology, economy, art and morality; in sum, everything that determines the standards of human life; is nothing but their exclusion of salah for 1500 years, in our opinion.

“CAMEL OF ALLAH” MENTIONED IN THE PARABLE OF THE PROPHET SALIH and THE PEOPLE OF THAMUD IS ALSO SALAH

In the Qur'an, when the parable of the Prophet Salih and the People of Thamud is being narrated, “Allah's camel” and its “share of water” are mentioned. What is symbolized by “camel” here is also salah. The People of Thamud failed to give the share of the camel and chopped its legs and then were destroyed. That is to say, this people did not give the zaqah/tax to enliven the social help and support institutions, nor did they perform infak [aid] and this situation caused their destruction.

SALAH IS NOT TO BE FOR EVERYONE
HUŞÛ (SINCERITY) and RİYA (HYPOCRISY)

Salah cannot be established by everyone, but manly man. Following ayat attract our attention in this regard:

To patience, salah [to training, education, social support institutions]

Surah Al-Baqara 45-46:

45-46And seek help through patience, Salah [supporting financially and spiritually; enlightening the community]. –Surely, seeking help through patience and Salah is very difficult for all other than those who show respect; who believe from the bottom of their hearts that they will meet their Rabb and they will be returned to Him.-

Surah An-Nur 37:

36-38 There are such men in the houses in which Allah lets Himself to be raised and His name to be mentioned, who continuously purify Allah, commerce and business do not distract them from remembering Allah, establishing Salah [establishing and maintaining the institutions that support financially and spiritually; enlighten the community] and giving zaqah/tax. They fear a day in which hearts and eyes will overturn so Allah may recompense them with the best of what they did and increase from His bounties for them. And Allah provides for whom He wills without account.

Let us look at the following ayat relating to the approaches of the polytheists and hypocrites to salah:

Surah An-Nisa 142:

Surely, the hypocrites try to deceive Allah. Yet, He is the deceiver upon them. And when they stand for Salah [supporting financially and spiritually; enlightening the community]/ go into public, they move lazily, being irresolute hesitating between the two, they do not stay with the believers nor the infidels, they make a display to the people. And they remember Allah but a little.

Surah Al-Ma'un 4-7:

4-7 Woe to those who are careless, apathetic to their Salah, who fulfill Salah [while they look like they support others financially and spiritually; strive to enlighten the community] for showing off, and forbid that even small kindnesses should reach to a needy!

As can be understood from these ayat, there are two kinds of fulfiller of salah in the society. One is the fulfiller of salah with sincerity and the other is the fulfiller of salah for hypocrisy. Hence, we are to understand the expression of huşû well.

HUŞÛ: Huşû means “a person’s turning of his/her eyes toward the ground; squint and giving a sound from nasal cavity”.²¹

In the Qur’an, the word huşû takes place in the following ayat:

Surah Al-Mu'minun 1-2:

1 Indeed, the believers have maintained their status/succeeded.

2 They are the ones who are sincere in their Salah [supporting financially and spiritually; striving to enlighten the community].

Surah Al-Ahzab 35:

35 No doubt that the men who have entered the religion of Islam and the women who have entered the religion of Islam, the believing men and the believing women, the respectful men and the respectful women, the truthful men and the truthful women, the patient men and the patient women, the humble men and the humble women, the men

who give sadaqa/public revenue and the women who give sadaqa/public revenue, the men who fast and the women who fast, the men who guard their chastity and the women who guard their chastity, the men who remember Allah frequently and the women who remember Allah frequently; Allah has prepared for them a forgiveness and a great reward.

Surah Ali-Imran 199:

199And indeed, among the People of the Book are those who believe in Allah, what has been revealed to you and what was revealed to them –as the ones who respect Allah sincerely-. They do not exchange the Ayat of Allah for a price. They are the ones whose reward is with their Rabb. Indeed, Allah is the One Who is swift in accounting.

Surah Al-Isra 107-109:

107,108Say: “Whether you believe in the Qur’an or you do not; those who were given knowledge before; when the Qur’an is recited, they fall in prostration, submitting. And they say: “Purified is our Rabb from all deficiencies. And the promise of our Rabb will certainly be fulfilled”.

109And they fall upon their chins, crying. And the Qur’an increases their respect and humility.

Surah Fussilat 39:

39Surely, when you see the earth barren and We send down water upon it; it is among His evidences/signs that it quivers and grows. Surely, the One Who gives life to it will indeed resurrect the dead. Indeed, He is the One Who is competent over everything.

Surah Al-Anbiya 89-90:

89,90And Zechariah; when he called to his Rabb: “My Rabb! Do not leave me alone; You are the best of inheritors” and We responded for him. And We bestowed him John. And We amended his wife/made her that she could give a birth. Indeed, they were racing in good deeds, and supplicating Us in hope and as being ideal people. And they felt a deep respect to Us.

Surah Al-Hashr 21:

21If We had sent down this Qur’an upon a mountain/a massive creature, you would certainly have seen it sincerely respectful, humbled and coming apart out of fear in awe with respect, love and knowledge for Allah. And We present to the people these examples so they may give thought.

Surah Al-Ghashiyah 2-4:

2,3There will be people who will be humbled and humiliated on that day even though they worked hard and exhausted.

Surah Al-Qalam 42-44:

42On the day when the truth will be laid bare, things will start to be more significant, become serious and they will be invited to submit, they will not be able to. 43Their eyes will be humbled and a humiliation, disgrace will cover them. Yet, they were invited to submit when they were safe and sound.

44So, leave those who deny this word/the Qur'an to Me! We will seize them from where they do not know.

Surah Al-Qamar 6-8:

6-8So, turn away from them. The day when the Caller will call them to an unknown/odd thing, on that day they will emerge from their graves running fast to that inviter with their eyes humbled. As if they are locusts spreading. Those infidels; who consciously deny the divinity of Allah and the fact that He is Rabb will say: "This is a difficult day".

Surah Ash-Shura 45:

45And you will see them being brought to the fire while they are humbled from humiliation, looking around at the corner of their eyes. Those who have believed will say: "Surely those who lost are the ones who caused themselves, their families and the people who are close to them to lose on the day of Qiyamat [Resurrection]". Open your eyes! Surely, those who do wrong; act against their own good by associating others with Allah are in an enduring punishment.

Surah Al-Ma'arij 43-44:

43On that day, they will come out from their graves rapidly. As if they are running towards something that is erected.

44With their eyes looking down in humiliation, being covered with humiliation. That is the day with which they have been threatened!

Surah An-Nazi'at 8-9:

8On that day, hearts will beat trembling.

9Their eyes will be humbled.

Surah Ta-Ha 108:

108That day, they will follow the inviter that has no deviation, then all voices will be reduced for Rahman [Allah; the One Who shows great mercy on the earth to all living beings that He created]. You will hear only a low voice.

Surah Ash-Shu'ara 217-219:

217-219And rely on the One Who is the most exalted, the most powerful, the most honorable, the invincible/the subduer, the possessor of vast mercy Who sees you when you rise/come out to perform your messenger duties and walk among those who have submitted.

Surah Al-Hadid 16:

16Has the time not come for the believers that their hearts should fear in awe at the remembrance of Allah and that which has come of the truth so they do not become like those who were given the Book before but their hearts have hardened because a long time has passed over them. And most of them have gone astray from the path.

These ayat show that while huṣû is used mainly as the “respect of the body parts”, it means an “overall respect”. Hence, we can define the word huṣû as “the respect we will show to our almighty creator sincerely and consciously with our voice, face and heart”.

Polytheists and hypocrites fulfill salah as well but they do it as a “show:”

Surah An-Nisa 38-39:

38Indeed, Allah does not like those who are arrogant and who brag about themselves; those who are stingy, instruct others stinginess and conceal that which Allah has given to them from His bounty and those who spend their wealth so it may be seen by the people while they do not believe in Allah and Akhirat [Afterlife]. And We have prepared for the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb a humiliating punishment. And to whomever satan is a contemporary/close companion; how an evil companion he is!

39And what harm would come to them if they believed in Allah and the day of Qiyamat [Resurrection] and spent from that which Allah had provided for them for the cause of Allah? And Allah is the One Who knows them very well.

Surah An-Nisa 142:

Surely, the hypocrites try to deceive Allah. Yet, He is the deceiver upon them. And when they stand for Salah [supporting financially and spiritually; enlightening the community]/ go into public, they move lazily, being irresolute hesitating between the two, they do not stay with the believers nor the infidels, they make a display to the people. And they remember Allah but a little.

Surah Al-Anfal 35:

35And their support by the Bayt [House]/Kaaba is only to whistle and applause, a show. –Then taste this punishment for you have disbelieved; consciously denied the divinity of Allah and the fact that He is Rabb!-

Surah Al-Baqara 262-264:

262The reward of those who spend their wealth for the cause of Allah/provide sustenance first for their relatives and then others and do not brag after what they give and do not hurt is with their Rabb. There is no fear upon them and they will not grieve.

263A word in a way that is acceptable for all and to forgive is better than a sadaqa/service fee to be taken followed by bragging and hurting. Allah is free of need, is the One Who forbears much.

264O you who have believed! Do not invalidate your sadaqas by bragging and hurting like the one who spends his wealth to show off even though he does not believe in Allah and the last day. His example is like the example of the boulder on which is a dust, then becomes bare when hit by downpour. They can not keep anything from what they have earned. And Allah does not guide the people of infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb.

It appears through the scrutiny of these verses that the infidels perform salah too but they do so for some bad purposes. As follows: It is specified in these ayat that the people giving sadaqa (sadaqa is also in the scope of salah; it is a social support) only for the sake of pomposity and show intended to create sense of indebtedness in the people to whom they give the sadaqa and to obtain material and spiritual interest from this.

A person must fulfill salah to thank and please Allah as understood from these ayat. He/she must repay for the blessings Allah has given to himself/herself such as reason, opinion, knowledge, experience, assets and health with huşû and complete respect to Allah. He/she must know that the true owner of the blessings given is Allah, not himself/herself. He/She must not get spoiled like the people of Saba' and Korah. Our Rabb gave their situation as an example to us:

Surah Al-Qasas 76-83:

76,77Surely, Korah was among the people of Moses and transgressed against them. We gave him such treasures that its keys would definitely be heavy for a people of a strong men. Once his people said to him: "Do not exult! Allah surely does not like those who exult. And seek the home of Akhirat [Afterlife] through what Allah has given you. And do not forget your share from the world! And do good as Allah has done good to you. And do not desire corruption in the world. Indeed, Allah does not like the corrupters".

78Korah said: "This wealth has been given to me because of a knowledge that I have". Did he not know that Allah had manipulated/destroyed of many generations before him those who were greater than him in power, who had more followers, more accumulation than him. – And these sinners will not be questioned for the sins of the others. –

79Then Korah came out before his people in ornaments and glory. Those who desired the worldly life said: "If only we had like what was given to Korah! Surely, Korah is the owner of a great fortune".

80And those who were given knowledge said: "Woe to you! For those who believe and do righteous deeds, the reward that Allah will give is better. And only those who have patience will be granted it".

81And then We caused the earth to swallow him and his house. There was no company for him to help from among those that are inferior to Allah and he was not of those who were able to defend and save themselves.

82And those who wished to be in his position yesterday overnighted and said: “O, so Allah extends provision for whomever He wills of His servants and restricts it. Had Allah not given us a bounty, He would have caused the earth to swallow us as well. So, the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb will not save themselves”.

83That home of Akhirat [Afterlife]! We will prepare it for those who do not seek corruption and arrogance on the earth. And the outcome is for those who have entered under the guardianship of Allah.

Surah Saba' 15-21:

15Surely, there was an evidence/a sign for the people of Sheba in where they took as their home: Two gardens on the right and on the left! –“Eat from the provision of your Rabb and repay for the blessings for Him! How a beautiful land and a very forgiving Rabb!”-

16But they turned away; they did not repay for the blessings. So, We released upon them the flood of the dams and turned their two gardens into two gardens with bitter fruits, tamarisks and some “persimmon trees”.

17This is how We recompensed them for they disbelieved; consciously denied the divinity of Allah and the fact that He is Rabb. And We recompense only those who are very ungrateful.

18And We made many cities between them and the cities which we had blessed. And We determined travels for them: -Travel between them by nights and days in safety!-

19Then they said: “O our Rabb! Lengthen the distance between our journeys!” and treated unjustly to themselves by doing wrong; acting against their own good. And now, We made them tales and dispersed them in total dispersion. Surely, there is an evidence/a sign in this for everyone who repays for what he is given and is patient.

20And surely, Iblis/thinking ability²⁴³ confirmed his assumption about them and they followed Iblis except for a party of believers.

21But, there was no authority for Iblis over them. But, We would separate those who believe in Akhirat [Afterlife] from those who does not have sufficient knowledge about it; mark them and show. And your Rabb is the One Who protects everything well.

Surah Al-Kahf 32-43:

32And present to them an example of two men: We gave one of them two vineyards of all kinds of grapes and bordered two vineyards with date palms. And We made between them a field for crops.

33And both gardens produced their crops without any deficiency. And We made a river flow between them.

34And there was another income for the owner of these two vineyards. Therefore he said to his companion while he was talking to him: “I am greater than you in wealth and stronger than you in number of men”.

35,36And this man entered his vineyard while he was treating himself unjustly: “I do not think that this will ever perish. And I do not think that the Hour will come. And even if I would assume that I was taken to my Rabb, I would certainly find a better consequence than this”.

37-41And his companion said to him while he was talking to him: “Do you not believe in the One Who formed you from dust and then a drop of water/liquid and made you a mature human? But as for me; He is my Rabb, Allah. And I do not associate anyone with my Rabb. Why did you not say, when you entered your vineyard: “What Allah wills, happens! There is no authority but Allah!” Although you see me less than you in wealth and children, maybe my Rabb will give me a better one than your vineyard. And He will send a calamity upon yours from the sky so your vineyard becomes a slippery ground. Or the water of your vineyard will be drawn into the ground so you will never be able to seek it”.

42,43And that man who owned those two vineyards was surrounded/ruined with his wealth. Thereafter, he wringed his hands for the expenses he made to his vineyard. The garden collapsed upon its trellises and he was saying: “O woe to me! If only I had not associated anything with my Rabb”. There was no people to help from among those that are inferior to Allah for that person. And he was not the one who was capable of avenging for himself/helping himself.

It is seen that for the people who fail to establish salah with sincerity and who establish it without respect and who fulfill it for personal interests and for a show by not accepting the material of salah is from Allah, their deeds will not benefit them.

In the last sections of Al-Baqara 264, a perfect analogy is drawn with the expressions of Those are like the boulder with soil all over it, which becomes bare when hit by downpour. They cannot benefit from their earnings and it is taught with this that the salah and benevolences established by the hypocrites without believing will be worthless and not valid before Allah.

Surah Ali-Imran 85:

85And whoever seeks a religion other than Islam, then it will never be accepted from him. And one who seeks a religion other than Islam will be among the losers in Akhirat [Afterlife].

Surah Al-Kahf 102-106:

102So did those infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb think that they might take some familiars who help, guide, protect from among those that are inferior to Me? Indeed, We have prepared Jahannah [Hell] as a

hosting feast (!) for the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb.

103 Say: “Should we inform of the greatest losers in deeds? 104 They are those whose efforts are lost while they think that they produce good work”.

105 They were the ones who consciously denied/disbelieved in the Ayat of their Rabb and meeting Him so, all deeds that they did have become worthless. On the day of Qiyamat [Resurrection], We will not take them into account/give them any importance.

106 Jahannah [Hell] will be their recompense for their disbelief; that they have consciously denied the divinity of Allah and the fact that He is Rabb and ridiculed My Ayat and messengers.

ALLAH CONVEYED SALAH WITH EVERY MESSENGER

Our Rabb expressed He communicated His order of “establish salah” through every messenger of Him to the entire humanity.

To our Prophet:

Surah Al-Kawthar 2:

2 Therefore, fulfill Salah [support financially and spiritually; strive to enlighten the community] for your Rabb and endure the difficulties you will encounter!

Surah Ibrahim 31:

31 Tell my servants who believe: Let them establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] and spend from that which We have provided for them openly and secretly for the cause of Allah/provide sustenance for their relatives before a day comes in which there will be no trade and no friendship.”.

Surah At-Tawbah 103:

103 Take sadaqa/public revenue from their wealth so you may purify them by sadaqa/public revenue. And support them. Surely, your support is reassurance for them. Allah is the One Who hears best, knows best.

Surah Ta-Ha 132:

132 And instruct your family, relatives to fulfill Salah [support financially and spiritually; strive to enlighten the community] and you, be steadfast in it too. We do not ask you for provision. We provide for you. And outcome is for “being under the guardianship of Allah”.

Surah Al-Ankabut 45:

45 You, recite/follow what has been revealed to you from the book and establish Salah [establish and maintain the institution that supports financially and spiritually; enlightens the community]. Indeed, Salah [supporting financially and spiritually; the institution that

enlightens the community] prevents from transgression, evil. And remembrance of Allah is indeed greater. And Allah knows that which you do and produce.

Surah Al-An'am 162-163:

162,163 Say: "My Salah [supporting financially and spiritually; striving to enlighten the community], my servitude; all my worship, my life and my death are only for Allah, Rabb of all universes, Who has no partners. And this I have been commanded, and I am the first of the Muslims".

To Prophet Moses:

Surah Ta-Ha 11-15:

11 Then, when he came to it, he was called: "Moses! 12 I, it is I Who is your Rabb. So, leave the people who are close to you and your belongings here, 141 indeed, you are in the purified valley, in Tuwa/a valley cleaned twice. 13 And I have chosen you; then heed that which will be revealed to you; heed the 14 warning of "14 Surely, I am Allah Himself. There is no deity except Me. Then worship me and establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] to remember me.

Surah Yunus 87:

87 And We revealed to Moses and his brother, "Prepare some schools in Egypt for your people and make your schools your goal and establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] and give good tidings to the believers!".

To Prophet Jesus:

Surah Mary 30-33, 36:

30 Surely, I am the servant of Allah. He has given me the book and made me a prophet. 31 He has rendered me blessed wherever I am. He has given me Salah [supporting financially and spiritually; striving to enlighten the community] and zaqah/tax as a liability as long as I live. 32 And He has made me kind to my mother. And He has not made me a tyrant, an unhappy one. 33 And Salam [health, peace, happiness...] be upon me, on the day I was born, on the day I will die, and on the day I will be resurrected again as alive.

36 And indeed, Allah is my Rabb, and He is your Rabb as well. So, worship Him, this is the straight path

To Prophet Abraham:

Surah Ibrahim 35-41:

35-41 And when Abraham once said: “My Rabb! Make this city safe! Keep me and my sons away from worshipping idols! My Rabb! Surely, idols have led many among the people astray. Then, whoever follows me, he is of me; and whoever disobeys... Then you surely are the One Who forgives much and shows great mercy. Our Rabb! I have indeed settled some of my children in a barren valley next to Your untouchable House so they might establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community]. Our Rabb! So make the hearts of some of Your servants incline towards them so they may repay for the blessings that You have given. And provide for them from some fruits. Our Rabb! Indeed, You know that which we conceal and that which we disclose. –And nothing is hidden from Allah in the heavens/universe and on the earth.- All praise is to Allah Who has bestowed me Ishmael and Isaac in my old age; no one else may be praised. Indeed, my Rabb is the One Who hears my supplication very well. My Rabb! Make me a man who establishes Salah [establishes and maintains the institutions that support financially and spiritually; enlighten the community]! And from my descendants too... Our Rabb! Accept my supplication! Our Rabb! Forgive me, my parents and believers on the day when the account will be established!”.

To Prophets Ishak and Jacob:

Surah Al-Anbiya 72-73:

72 And We bestowed him Isaac and Jacob in addition. And We made them all righteous people.

73 And We made them leaders who guided by Our command. And We revealed to them to do good deeds, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] and give zaqah/tax. And they were the ones who worshipped only to Us.

To Prophet Zachariah:

Surah Ali-Imran 39:

39 Then, while Zechariah was fulfilling Salah [teaching], standing on the special desk, the harbinger Ayat called him: “Surely, Allah is giving you the good tidings of John, of the righteous as the confirmer of the words of Allah, the master/the leader, a prophet of modesty”.

To Prophet Ismail:

Surah Mary 55:

55 And he ordered his family/people around him Salah [supporting financially and spiritually; striving to enlighten the community] and zaqah/tax. And his Rabb was pleased with him.

To Prophet Luqman:

Surah Luqman 13, 16-19:

13And when Luqman said to his son, instructing him: “O my son! Do not associate others with Allah, surely, associating others with Allah is very wrong; acting against own good. 16O my son! Surely, associating others with Allah; even if that evil should be the weight of a seed of mustard and should be within a rock or in the heavens/universe or in the earth, Allah will bring it forth. Indeed, Allah is the One Who is subtle, aware in truth. 17O my son! Establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], order good, avoid evil. Be patient over what befalls you. Surely, these are certain of the matters. 18And do not puff out your cheeks to people, do not frown and do not walk arrogantly on the earth. Indeed, Allah does not like all those who are boastful and self-deluded. 19And be moderate in your pace, lower your voice. Surely, the harshest of sounds is the voice of the donkeys”.

To Prophet Shu‘ayb:

Surah Hud 87:

87They said: “O Shu‘ayb! Is it your Salah [your religion that includes supporting financially and spiritually; enlightening the community] that commands you that we should abandon what our ancestors worshipped and that we should not do whatever we will with our wealth? Indeed, you are a tenderhearted and right minded man”.

To the Israelites:

Surah Al-Baqara 83:

83And when We took “a certain promise” from Israelites: “You will worship none but Allah, do good to your parents, relatives, orphans and the needy, speak good to people, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] and give zaqah/tax”. Then, except for a few, you turned away. And you are the ones who turn away.

Surah Al-Ma’idah 12:

12And surely, Allah took the solemn covenant of Israelites. And We sent from among them twelve supervisors/leaders. And Allah said: “I am surely with you. If you establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax, believe in My messengers, support them and loan Allah a good loan, I will definitely remove your evil deeds and admit you into the gardens of Jannah [Heaven/Paradise], underneath of which rivers flow. And whoever among you disbelieves; consciously denies the divinity of Allah and the fact that He is Rabb after this, he has certainly gone astray from the righteous path”.

To the believers:

Surah Al-Hajj 78:

And strive for the cause of Allah properly so you may win victory, maintain your status. He has chosen you and has not placed upon you any difficulty in the religion; the religion/lifestyle of your ancestor, Abraham. He has named you “Muslims” before and in the Qur’an so the Messenger may be a witness over you and you may be witnesses over the people. Therefore, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax and hold fast to Allah. He is your familiar Who guides, helps, protects. How an excellent familiar Who guides, helps, protects, how an excellent helper He is!

Surah Al-Jumu’ah 9-10:

9O you who have believed! When it is called for Salah [supporting financially and spiritually; enlightening the community] on the gathering day, hasten for the remembrance of Allah, leave business. If you should know, this is better for you.

10And when Salah [supporting financially and spiritually; enlightening the community] has been concluded, disperse across the earth and seek from the bounties of Allah. And remember Allah often so you may succeed and maintain your status.

Surah Al-Muzzammil 20:

20Do not doubt, your Rabb knows that you stay awake for less than two-thirds, half, a third of the night. So does a group of those who are with you. Allah determines the night and the day by a measure. He has known that you will not be able to do this duty with ease so eased your duty. Then, learn and teach what is easy of the Qur’an! He has known that there will be those who are ill among you. He has known that some of them will travel through the earth seeking of the bounties of Allah, while some others will fight for the cause of Allah. Then learn teach what is easy from it! Establish/maintain Salah [financial and spiritual support; institutions that enlighten the community], give zaqah/tax! Loan Allah a good loan! And you will find whatever good you send forth for yourselves better and you will find its reward greater with Allah. Ask Allah for forgiveness! Indeed, Allah is the One Who forgives much, shows great mercy.

To the entire humanity:

Surah An-Nur 56:

56And establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] and give zaqah/tax and obey the Messenger so you may receive mercy.

Surah Ar-Rum 31-32:

31,32Enter under the guardianship of Allah, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] as the ones who turn to Him from their hearts, do not be among those who associate others with Allah; those who have divided their religion asunder, who have divided into separatist groups. –Each separatist group brags with that which is with them.-

Surah Al-Baqara 110:

110And you, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] and give zaqah/tax! Whatever good you do for yourselves, you will find it with Allah. Indeed, Allah is the One Who sees best what you do.

SALAH IS THE DISPLAY WINDOW OF RELIGION

The issue that salah represents religion and is the display window of religion was stated in the clearest manner in the ayah regarding the salah of Prophet Shu‘ayb:

Surah Hud 87:

87They said: “O Shu‘ayb! Is it your Salah [your religion that includes supporting financially and spiritually; enlightening the community] that commands you that we should abandon what our ancestors worshipped and that we should not do whatever we will with our wealth? Indeed, you are a tenderhearted and right minded man”.

The word salah in the expression of Does your Salah command us to abandon those deities worshipped by our ancestors and our rights on our possessions? stated in this ayah represents the “religion” because, just like a the photograph of a person’s face is considered a sufficient and valid evidence in the determination of his/her identity, salah, which is a deed and belief of social aid, represents the “religion” as the most significant feature of the religion reflecting outside and constitutes one of the most determine indicators of it.

Our Rabb expressed that salah represents the religion through different statements (for example, by showing salah as the one of the characteristics of the believers, pious ones, those who can accept warnings; specifying that it is required for being subject to mercy and grace; considering it is the indicator of belief; stating that salah is one of the behaviors considered “being righteous”) in other ayat as well:

Surah Al-Baqara 2-4:

2-4This book; about which there is no doubt is a guidance for those who believe in the unseen, the unheard, the unknown places, who establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], who spend from what We have provided for them for the cause of Allah/provide sustenance first for their relatives and then others, who believe in what has been revealed to you and what

was revealed before you, who has entered under the guardianship of Allah –and they definitely believe in Akhirat [Afterlife]-.

Surah Al-Mu'minun 9:

9And they are the ones who maintain their Salah [supporting financially and spiritually; the institutions that enlighten the community].

Surah Fatir 18:

18And no sinner bears the sins of another. Even if the one who has many sins/who is very wealthy calls another to make him bear his sin, none of his sin will be taken from him to be borne by another one. – Even if he is a relative – Surely, you only warn those who fear their Rabb in awe with respect, love and knowledge in the desolate places and those who establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community]. Whoever purifies himself is purified for himself. And return is only to Allah.

Surah Fatir 29-30:

29,30Surely, those who recite the book of Allah, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] and spend from that which We have provided them for the cause of Allah secretly and openly/provide sustenance for their relatives, they expect a business that has no possibility/probability to go bankrupt so Allah may give them their rewards in full and increase his bounty for them. Indeed, He is very forgiving and the One Who repays.

Surah An-Nisa 162:

162But those who have been deep in knowledge and who believe from among those who became Jews believe in what has been revealed to you and what was revealed before. They are the ones who establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax, believe in Allah and the day of Akhirat [Afterlife]. They are the ones whom We will give a great reward.

Surah Al-Baqara 177:

177It is not “being righteous” to turn your faces to east and west. But, “the righteous people” are the ones who believe in Allah, the day of Akhirat [Afterlife]/the Last Day, angels, the Book, prophets; who give their wealth to relatives, orphans, needy, travelers and paupers and the ones who do not have freedom even though they love wealth and who give their wealth by loving Allah and who establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], who give zaqah/tax. And they are the ones who fulfill their promise when they promise and who have patience in the times of hardship, illness and war. They are the ones who are true. And they are the ones who have entered under the guardianship of Allah.

Surah An-Nur 56:

56And establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] and give zaqah/tax and obey the Messenger so you may receive mercy.

CONDITIONS OF TAKING PART IN SALAH

Those people with the understanding that accepts salah as “prayer” deemed the cleaning expression in Surah Al-Ma’idah 6 as a must of prayer and proclaimed the Surah Al-Ma’idah 6 ayah as “the ayah of ablution”.

Surah Al-Ma’idah 6:

6O you who have believed! When you rise towards Salah [supporting financially and spiritually; the institutions that enlighten the community]/go in public, wash your faces and hands up to your elbows. Wipe over your heads and feet to your heels with your hands. If you are junub/out of your senses because of excessive lust, clean yourselves over and over [engage in sexual intercourse, ejaculate and bathe]. If you are ill or traveling or one of you comes out of the bathroom or have had physical contact with women/had sexual intercourse and then could not find water, seek clean earth. Then wipe your faces and hands with clean earth using your hands. Allah does not intend to make any difficulty for you but He intends to purify you and complete His favor upon you so you may repay for the blessings that are given to you.

However, according to the information provided by the surat of Al-Hujurat, Al-Mujadila and An-Nur in the Qur’an and history books, the Arabic society in the period when the Qur’an was sent down was a mass of people who did not know to knock on a door and how to enter the house of someone else; unaware of the manners of having talks and discussions; lack of table manners; weak in social relations to the extent that it can be considered as none; and the worst, without the culture of cleaning. There are many documents regarding the fact that they went to the masjid [school] with filthy clothes, muddy feet, doughy hands, smelly mouths of onion and garlic and that they even defecated in the middle of the masjid [school]. Thus, Al-Ma’idah 6, which is called “the ayah of ablution” is an ayah for teaching the Arabs of the time to come before the society clean. This situation is also underlined in the following verse:

Surah Al-A‘raf 31-32:

31O mankind! At every masjid’s [school] nearby; in public take your adornments, eat and drink but do not be extravagant; indeed Allah does not like the extravagant ones.

32Say: “Who made haram/forbidden the adornments which Allah brought forth for His servants and the clean provisions?” Say: “These are for those who believe in simple worldly life - only for them on the day of Qiyamat [Resurrection] -.” Thus We explain the Ayat in detail for a people who know.

As it is understood from these ayat clearly, cleaning of people, their clean outfits, and their wearing of jewelry are for their own relations. These are required for them to love and show respect to each other as well.

Adaptation of the issue of dressing and cleaning to Allah, by comparing Him with the governors of provinces or districts before whom one must appear clean and in good clothing by some people results from their inability to appreciate Allah appropriately. In fact, Allah does not pay regard to the appearance of people; He appeals to the hearts. And a person is before Him anytime, anywhere, any case. Allah does not request any process to welcome people before Him.

On the other side, the people with same understanding misled the Muslims by providing wrong definitions in terms of the states of being “junub”, mentioned in Surah Al-Ma'idah 6 and Surah An-Nisa 43 and “intoxicated” mentioned in An-Nisa 43. The truth is in our analysis below:

Surah An-Nisa 43:

43O you who have believed! Do not approach Salah [supporting financially and spiritually; the institutions that enlighten the community]/do not go in public until you are aware of what you are saying while you are intoxicated, until you engage in sexual intercourse and bathe –except travelers- when you are junub. If you are ill or traveling or one of you have come from bathroom or contacted women and you could not find water, then seek clean earth. Then wipe your face and hands using your hands. Indeed, Allah is pardoning, very forgiving.

BEING JUNUB and JANABAT

In the Fiqh and Ilmihal/religious laws and life knowledge books, being junub was defined as the “situation requiring full ablution; a big state of lack of ablution” and janabat as “The person in this condition and has not yet had full ablution” and explanations like “A person who has had a sexual intercourse or wet dream or ejaculated due to lust by looking at or touching to someone is called junub and his/her such condition is janabat”.

In view of these definitions and explanations, it was resolved that a male and female who has sexual intercourse even without ejaculation will be junub and a male will be considered junub with the ejaculation and a female will be considered junub with her being in wet dream for coquetry, looking, thinking or similar reasons and ejaculation taking place as a result of satisfaction through dream or another way will cause to be being junub.

Considering these judgments, it was considered haram/forbidden for a junub to enter a masjid, perform prayer, have the prayer performed, fast, read the Qur'an, touch the Qur'an, recital of the Qur'an to him/her and walk around the Kaaba.

In addition to this prohibition, threats regarding the badness of being junub like, “No angel enters a place where a junub is”, “No plant flourishes in the soil stepped by a

junub”, “The soil he/she steps on and his/her bed curses the junub until he/she bathes”, were –even by ascribing to our Prophet– were uttered.

However, being junub mentioned in the Qur’an is not the above-defined state of being junub-janabat. In our opinion, they have been fabricated to keep people away from religion and education and it is sad that our Prophet’s name was used as a tool for it.

This mistake has been so widespread that the word junub was given definitions in dictionaries—as if this word was not present in the Arabic language before Islam– within the framework of the terminological meaning we provided above; hence, similar information was included in the classical sources:

Word Junub has no gender, deuteronomy, and plural because this word is infinitive as the words of buud and kurb [farness and nearness]. Sometimes, they lighten this word and call it cenb. There were people who have read the word like this.

al-Ferra says: The expression of a person’s state of junub is derived from janabat. In one accent, it was said that the word junub was told to have been made plural, just like unk and a’nak, tunub and etnab [neck, necks, tent peg, and poles] as well. If this word is used as canib with the intention for the singular, the expression of cünnab is used for the plural, like referring a horseback rider and riders as rakib and rukkab. The word means “distance” in its origin. It takes this name as a junub distances from the state of prayer because of the fluid he/she brings out through lust. The poet says:

Do not make me deprived by keeping me away from my sibling (who is slave beside me)!

Because I am a person who remained awkward among the tents.

Junub man is also used as a “stranger man”. In the same way, janabat [mücanebet] means “A male’s being intimate with a female”.²²

ACTUAL MEANING OF THE WORD

Following information is available in the classical works concerning the word جُنُب [junub] that is one of the derivatives of the word جنب [jenb]:

The word Jenb means “A part of something; a part torn from a small-big thing”. The words of canib and junub means, “ğarîb” [something very distant]. The expression of Cenebe'r-raculü means “Person has repelled it, fended it off”. Ezheri said the following: “As getting nearer to the salah emplacements was prohibited, it was called ‘junub.’”. Ibn Esir said: “Junub is a person who is required to take a bath because of the ‘sexual intercourse and ejaculations;’ janabat means ‘spermatic fluid.’”²³

However, it is not possible to accept the views of Ezheri and Ibn Esir mentioned in Lisan al-Arab; because this word was also available in the Arabic language prior to the Qur’an as well. It was prohibited with the Qur’an to near the salah emplacements [musalla; education-training and social aid, support places].

BEING JUNUB and THE QUR’AN

The word junub takes place in the Qur’an totally 33 times with different derivatives, being as it is in 2 ayat. All of the derivatives of the word are around the main axis of “a

part that is distant from the main matter” and those of the mentioned in that ayat of Surah An-Nisa 36, 43; Surah Al-Qasas 11 and Surah Al-Ma'idah 6 are in the junub form and others are in different forms. For example, the words in the ayat of Surah Az-Zumar 17, Surah An-Nisa 31, Surah Ash-Shura' 37, Surah An-Najm 53, Surah An-Nahl 36, Surah Al-Hajj 30, Surah Al-Hujurat 12, Surah Al-Ma'idah 90 and Surah Ibrahim 35 took place with the “ictinab” meaning “staying away; avoiding” form that entered also Turkish with its meaning in Arabic.

Surah Ibrahim 35:

And when Abraham once said: “My Rabb! Make this city safe! Keep me and my sons away from worshipping idols!

The forms of canib, ecnebi, cenab derivatives of this word, have been turned into Turkish words with the same meanings and canib means “side, edge” and ecnebi means “an expat; foreigner”. Cenab means “stayed away from deficiencies” which is used for Allah as “Cenab-ı Hakk, Cenab-ı Allah” and some select persons are referred to as “... cenabları”.

In summary, the word junub means concisely “something distant; something detached”. In an assessment in the light of the ayat of An-Nisa 43 and Al-Ma'idah 6, it is understood that this word means “The one detached from life, lost his/her balance and fails to behave with common sense due to lust, awakening of desire”. Hence, as known by everyone, a person in this state becomes detached from life and the world and loses his/her common sense.

It is understood from here that being junub is not the state between the “ejaculation of the sperm and taking a bath”, but “the tense state between the lust and ejaculation”.

So our Rabb stipulated in both Surah An-Nisa 43 and Surah Al-Ma'idah 6 that the persons must not attempt salah; that is to say, they must not go to the education-training and social support areas in such a tense state. In other words, participation of the persons who are detached from life and who fail to act with common sense was prohibited to take part in such social activities and He ordered that the tense ones must first alleviate their desires and then go out before the society after taking a bath because a person who reaches tranquility will not have a attention problem caused by the state of being junub; on the contrary, he/she will be able to fulfill the requirement of salah in a calm and understanding manner. As a person who has reached tranquility and calmed, he/she would already not inflict harm to anyone, it is meaningless to keep him/her distant from the society and curse him/her.

INTOXICATION

The word سكارى [sükara] mentioned in the ayah is from the derivatives of the word سكر [sekr] and sekr was shown in Lisan al-Arab as the opposite of *sahv*.²⁴ In this case, in order to understand the word sekr better, it is necessary to know the meaning of *sahv*.

Allame Ibn Manzur explains the word صحر [sahv] as follows:

Sahv means the “disappearance of a cloud, clarity of the sky, disappearance of intoxication, and departing of superstitious and lack of control”.²⁵

As can be understood from here, the first meaning of the word was with the events in nature; daylight, that is to say, the purification of the sky from clouds, fogs, dusts and smoke was referred to as *sahv* and the opposite of it is the state of the sky in clouds, fog, dust, and smoke, was referred to as *sekr*.

As it is seen, the word *sükara* does not cover the intoxication taking place only with the effect of the substances like alcohol. The word *sukr* means in its broad sense all the mental confusion, corruption that prevent a person’s use of his/her mental faculties fully because mental confusion may appear under the effect of any drug or things like sleep, lust, fear, pain, panic and stress as well. Hence, there are many ayat in the Qur’an regarding the intoxication taking place outside the effect of the substances like alcohol:

Surah Qaf 19:

19Indeed, the stupor of the death comes in truth: -“O man! This is that which you were avoiding.”-

Surah Al-Hijr 14-15:

14,15And even if We opened a door upon them from the heavens/universe and they ascended up through there, they would indeed say: “Our eyes have been dazzled/blurred. Actually, we are a people affected by magic”.

Surah Al-Hijr 72:

72You have never seen in your life such disgraced ones who prepared their end in their passion for lust.-

Surah Al-Hajj 1-2:

1,2O people! Enter under the guardianship of your Rabb, indeed the tremor of the moment of Qiyamat [Resurrection] is a great thing. On the day that you will see it, every nursing woman will forget that she is nursing. And every pregnant woman will deliver what she carries or miscarry. And you will see people intoxicated while they are not. Yet, the punishment of Allah is severe.

As a result, people must not take part in salah when they are under the effect of alcoholic beverages or drugs and when they are sleepy, afraid, painful, sad and stressed.

Apart from the ayat of Surah An-Nisa 43 and Surah Al-Ma’idah 6, there are many ayat in the Qur’an in the form of a condition of taking part in salah (stating that salah must be conducted only for Allah; with a heart and sincerity directed to Allah; far from showing off; neither overtly nor covertly; in consciousness and timely manner, without adopting as entertainment; without being lazy and continuously):

Surah Al-An’am 162-163:

162,163 Say: “My Salah [supporting financially and spiritually; striving to enlighten the community], my servitude; all my worship, my life and my death are only for Allah, Rabb of all universes, Who has no partners. And this I have been commanded, and I am the first of the Muslims”.

Surah Ar-Rum 31-32:

31,32 Enter under the guardianship of Allah, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] as the ones who turn to Him from their hearts, do not be among those who associate others with Allah; those who have divided their religion asunder, who have divided into separatist groups. –Each separatist group brags with that which is with them.-

Surah Al-Mu'minun 2:

2 They are the ones who are sincere in their Salah [supporting financially and spiritually; striving to enlighten the community].

Surah An-Nisa 142:

Surely, the hypocrites try to deceive Allah. Yet, He is the deceiver upon them. And when they stand for Salah [supporting financially and spiritually; enlightening the community]/ go into public, they move lazily, being irresolute hesitating between the two, they do not stay with the believers nor the infidels, they make a display to the people. And they remember Allah but a little.

Surah Al-Ma'un 1-7:

1 Have you seen/have you ever thought about the one who denies the fact that everyone will be recompensed for his deeds, good or evil, in Akhirat [Afterlife]/the one who denies the principles of Allah that regulate the social order? 2,3 He is the one who repulses the orphan and does not encourage on giving opportunities for those poor so they might earn their living.

4-7 Woe to those who are careless, apathetic to their Salah, who fulfill Salah [while they look like they support others financially and spiritually; strive to enlighten the community] for showing off, and forbid that even small kindnesses should reach to a needy!

Surah Al-Ma'idah 58:

58 And when you invite them to Salah [supporting financially and spiritually; enlightening the community], they take it in ridicule and amusement. This is because they are a people who do not reason.

Surah Al-Anfal 35:

35And their support by the Bayt [House]/Kaaba is only to whistle and applause, a show. –Then taste this punishment for you have disbelieved; consciously denied the divinity of Allah and the fact that He is Rabb!-

Surah At-Tawbah 54:

54And it was only their disbelief; their conscious denial of the divinity of Allah and the fact that He is Rabb, their conscious denial of that His Messenger was true messenger, their reluctance to Salah [supporting financially and spiritually; enlightening the community], and unwillingly spending for the cause of Allah that prevented their expenditures from being accepted.

Surah Al-Isra 110:

110Say: “Call Him Allah or call Him Rahman [the One Who shows great mercy on the earth to all living beings that He created]. With whatever thing you call Him, the best names belong to Him. Do not fulfill your Salah [supporting financially and spiritually; striving to enlighten the community] openly nor secretly; whispering. And seek a way between them”.

Surah Al-An'am 92:

92This is the Book full of blessings and confirming what is mentioned within, which We have sent down upon you so you may warn the Mother City and the people nearby. Those who believe in Akhirat [Afterlife] also believe in it and they protect their Salah [supporting financially and spiritually establish and the institutions that enlighten the community].

Surah Al-Ma'arij 22-35:

22Except “Those who fulfill Salah” [those who made supporting financially and spiritually; enlightening the community their principle].

23Those who fulfill Salah are the ones who maintain their Salah [supporting financially and spiritually; enlightening the community].

24,25And those who fulfill Salah are the ones within whose wealth is a known right for those poor who ask and are shy to ask.

26And those who fulfill Salah acknowledge the day of recompense.

27And those who fulfill Salah are the ones who fear the punishment of their Rabb.

-28Indeed, the punishment of their Rabb is not that from which one is safe.-

29-31And those who fulfill Salah are the ones who guard their chastity. –Except for their spouses and those whom their covenants possess³¹⁸. Because, they will not be condemned when they approach them. Those who seek beyond that; they are the transgressors.-

32And those who fulfill Salah stand behind their trust and promises.

33And those who fulfill Salah fulfill their testimonies.

34And those who fulfill Salah maintain their Salah [principles of supporting financially and spiritually; enlightening the community].

35And these ones who fulfill Salah will be hosted in Jannah [Heaven/Paradise].

Stating the conditions of taking part in salah this way, Our Rabb explained in the following ayat that salah is time-based and trading must not be preferred to salah:

Surah An-Nisa 103:

103And when the education-training is completed, remember Allah while standing, sitting or lying on your flanks. When you are in safety, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community]. Indeed, Salah [duty of supporting financially and spiritually; enlightening the community] has been decreed upon the believers a decree of specified periods of time for a long time past.

Surah Al-Isra 78-79:

78Establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] from setting/downing of the sun until the darkness of the night and ensure the learning-teaching of the day.¹⁹⁴ Because learning-teaching of the day is worth seeing.

79And from the night. Also, additionally only for you, fulfill Salah by waking up at night! It is expected that your Rabb will take you to a good position.

Surah Hud 114:

114And fulfill your Salah [establish and maintain supporting financially and spiritually; enlightening the community] at the two ends of the day and in the early hours of the night, because good deeds remove evil deeds. This indeed is a reminder for those who take lessons.

Surah An-Nur 37:

36-38There are such men in the houses in which Allah lets Himself to be raised and His name to be mentioned, who continuously purify Allah, commerce and business do not distract them from remembering Allah, establishing Salah [establishing and maintaining the institutions that support financially and spiritually; enlighten the community] and giving zaqah/tax. They fear a day in which hearts and eyes will overturn so Allah may recompense them with the best of what they did and increase from His bounties for them. And Allah provides for whom He wills without account.

Surah Al-Jumu'ah 9-10:

9O you who have believed! When it is called for Salah [supporting financially and spiritually; enlightening the community] on the gathering day, hasten for the remembrance of Allah, leave business. If you should know, this is better for you.

10And when Salah [supporting financially and spiritually; enlightening the community] has been concluded, disperse across the earth and seek from the bounties of Allah. And remember Allah often so you may succeed and maintain your status.

WHO PREVENTS SALAH?

Surah Al-Ma'idah 91:

91Truly satan wants to plant animosity among you through Hamr/intoxicants [alcoholic drinks/drugs for pleasure/anything that dulls/numbs consciousness by any means outside of medical uses] and gambling and avert you from remembering Allah, His reminder and Salah [supporting financially and spiritually; enlightening the community]. Then, are you the ones who have abstained/desisted?

Surah Al-Alaq 9-13:

9-10Have you seen the one who forbids a servant when he fulfills Salah [supports financially and spiritually; strives to enlighten the community]? 11-12Have you ever thought, if that servant who fulfills Salah is upon the righteous path or commands taqwa! [being under the guardianship of Allah]! 13Have you ever thought, if that one who forbids the one who fulfills Salah denied and turned away!...

SALAH IS THE EXPRESSION OF BELIEF

Surah At-Tawbah 5:

⁵And when untouchable months/months of hajj [pilgrimage] have passed, kill those who associate others with Allah wherever you find them, seize them, besiege them and sit for them at every observation point. But if they should repent, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] and give zaqah/tax, then let their ways free. Surely, Allah is the One Who removes the sins of His servants, does not punish them and has much forgiveness, the One Who is the possessor of vast mercy.

Surah At-Tawbah 11:

11If they repent after this, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] and give zaqah/tax, then they are your brothers in religion. And We explain the Ayat in detail for a people who know.

Surah Al-Baqara 43:

43Establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax, acknowledge the oneness of Allah with those who acknowledge the oneness of Allah.

Surah Al-Baqara 45-46:

45-46 And seek help through patience, Salah [supporting financially and spiritually; enlightening the community]. –Surely, seeking help through patience and Salah is very difficult for all other than those who show respect; who believe from the bottom of their hearts that they will meet their Rabb and they will be returned to Him.-

Surah Al-Baqara 125:

125 And We made this Bayt [House]/the first school for the people a place to return and a place of security. –And get a place for Salah [a place where supporting financially and spiritually; enlightening the community will take place] from the place that Abraham served.- And We took covenant from Abraham and Ishmael, saying: “Keep my Bayt [House] pure for the travelers, those who worship, who submit, who acknowledge the oneness of Allah”.

Surah Al-Baqara 153:

153 O you who have believed! Ask for help through patience and Salah [supporting financially and spiritually; enlightening the community]. Indeed, Allah is with those who have patience.

Surah An-Nisa 77:

Have you not seen/thought about those who were told, “Restrain your hands, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax”? And when war was written upon them, a group from among them fear men in awe with respect, love, knowledge like they fear Allah in awe with respect, love, knowledge or even more. And they said: “Our Rabb! Why have you decreed war upon us, why did not You postpone us for a close time?”. Say: “Enjoyment of the world is very little. Akhirat [Afterlife], on the other hand, is better for those who have entered under the guardianship of Allah and you will not be treated unjustly, not even “as much as the speck of a date seed”.

Surah An-Naml 1-3:

1-3 Ta, Sin. These are the Ayat of the Qur'an, an explicit book/the book which clarifies sent as a guide to the righteous path and a bringer of good tidings to those believers who establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax and certainly believe in Akhirat [Afterlife].

Surah Al-Ahzab 28-34:

28,29 O Prophet! Say to your wives: “If you desire the simple worldly life and its adorned attraction, then come, I will pay you a compensation for divorce and release you with a good release. If you desire Allah, His Messenger and the final home, then Allah has definitely prepared a great reward for those among you who do good”.

30,31O women of the Prophet! Whoever of you should commit a clear, abominable immorality, punishment of the crime will be increased double fold. And this is very easy for Allah. And whoever of you shows respect to Allah and His Messenger constantly and does righteous deed, We will give her reward to her twice. And We have prepared for her a noble provision.

32-34O women of the Prophet! You are not like anyone among women; if you enter under the guardianship of Allah, do not speak attractively, those in whose hearts is disease; ill-minded would covet. Speak in a way that is acceptable for all. Be staid in your houses, do not make a display as display of the former ignorance, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax, obey Allah and His Messenger. - O people of the house! Truly, Allah intends to remove the impurity from you and purify you.- And remember the Ayat of Allah that are recited in your houses and the laws, rules, principles that are set forth to prevent injustice, corruption and chaos. Indeed, Allah is the most gracious, the One Who knows what is hidden, the One Who knows well inner and hidden sides of everything.

Surah Ash-Shura 36-39:

36,39And whatever thing you have been given is the enjoyment of the simple worldly life. Only a temporary benefit of the worldly life. But what is with Allah [blessings, rewards] is better and more lasting for;

those who have believed and rely only on their Rabb,

and those who avoid major of the sins and immorality and those who forgive when they are angry,

and those who respond to the call of their Rabb, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], whose affair is to “mutually find and agree upon the best conclusion of the matter” among themselves, those who spend from that which We have provided for them for the cause of Allah/provide sustenance first for their relatives then others,

and those who help each other when injustice and assault hits them.

Surah Al-Mujadila 12-13:

12O you who have believed! When you whisper with the Messenger [when you have a private conversation with him/receive special service], give sadaqa/public revenue before your conversation. This is better and purer for you. If you are not able to find anything despite this, then Allah is definitely the One Who forgives much and shows great mercy.

13Are you afraid of giving sadaqa/public revenue before your private conversation? And, you did not do it. And Allah accepted your conscious repentance. Then establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax, obey Allah and His Messenger. And Allah is the One Who is all aware of what you do.

Surah Al-Bayyinah 5:

5Yet they were only commanded, to worship Allah as people purifying the religion only for Allah, to establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], to give zaqah/tax. And this is the correct/true/incorruptible religion.

Surah Al-An'am 71-72:

^{71,72}Say: "Shall we invoke those that do not benefit us and do not harm us from among those that are inferior to Allah? Or should we be turned back just like those whom the devils enticed and made them wander on the earth confused while they have companions who invite them to the right and good, saying 'come to us!' after Allah has guided us to the righteous path?". Say: "Surely, the righteous path of Allah is what the true righteous path is. And we have been commanded to be Muslims for Rabb of all universes and to fulfill Salah; establish and maintain the institutions that support financially and spiritually; enlighten the community and to enter under the guardianship of Allah. And Allah is the One only to Whom we will be gathered".

SALAH IS NOT FULFILLED FOR INFIDELS AND HYPOCRITES

Surah At-Tawbah 84:

84And do not support anyone who has died from among them, do not stand over his grave. Surely, they are infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb and that His Messenger is the true messenger. And they have died as they have gone astray from the righteous path.

In this ayat, original of the ritual applied as a funeral prayer today is mentioned. The Prophet and believers must not by any means fulfill salah for, provide support to and stand beside the grave of person known to have died as an infidel.

In the classical sources, the reason for sending down this ayah is shown as the Prophet's leading of performing the funeral prayer of Abdullah b. Ubeyy b. Selül despite he knew he was a hypocrite. However, what is mentioned in this ayat is not prayer but salah.

As can be understood from the ayat, in the cases of demise, people come together at the grave of the deceased and salah was used to be fulfilled for him/her; that is to say, his/her debt, inheritance, will and the aids he/she left for his/her family were being organized. In this ayah, our Rabb commands not to fulfill salah for the polytheists and hypocrites.

For such persons, praying for forgiveness was also prohibited: Surah At-Tawbah 80, 113.

SALAH IS FULFILLED FOR THOSE WHO TURN FROM DISBELIEF AND DISSENSATION [ALL KIND OF SUPPORT IS GIVEN]

Surah At-Tawbah 101-104:

101And among those around you of the Bedouin Arabs who are hypocrites. And among the people of Medina are those who have become accustomed to hypocrisy. You do not know them. We know them. We will punish them twice then they will be returned to a great punishment.

102And others have confessed their sins too. And they have mixed a righteous deed with another which was evil. Perhaps, Allah may accept their repentances. Indeed, Allah is the One Who removes the sins of His servants, does not punish them and has much forgiveness, the One Who is the possessor of vast mercy.

103Take sadaqa/public revenue from their wealth so you may purify them by sadaqa/public revenue. And support them. Surely, your support is reassurance for them. Allah is the One Who hears best, knows best.

104Do they not know that Allah accepts repentances of His servants, takes sadaqa and that Allah is the One Who accepts repentances most, gives many opportunities to repent, shows great mercy?

SALAH IS NOT NEGLECTED EVEN UNDER THE MOST DIFFICULT CONDITIONS

Surah Al-Baqara 238-239:

238,239Collectively maintain the Salat [supporting financially and spiritually; institutions that enlighten the community] and especially the best Salah [the best of supporting financially and spiritually; enlightening the community; Salah of the weekly gathering day]. And stand for Allah, being always respectful; work; keep education-training and social support institution operational. But if you are in a fearsome environment, then maintain, fulfill it while on foot or riding; on the move. And when you are safe and secure, remember Allah as He has taught you that which you do not know.

Surah An-Nisa 101-103:

101And when you set out for a campaign on the earth, if you fear the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb will harm you, then there will be no blame upon you if you shorten [shorten your education] Salah [work of supporting financially and spiritually; enlightening the community]. Surely, the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb are explicit enemy for you.

102And when you are among those who are on a campaign and provide training and education for them, let some of them stand/join the training with you. And let them take their weapons with them. And when they have received enough knowledge and are convinced, let them stand behind you. Then, let another group who have not yet received education and training come to join you for training and let them take precautions and carry their weapons with them. The infidels; those who consciously deny the divinity of

Allah and the fact that He is Rabb wish that you become negligent of your weapons and belongings so they may suddenly raid upon you. If a trouble reaches you from the rain or you become ill, there will be no blame upon you to leave your weapons. Take your precautions as well. Surely, Allah has prepared a humiliating punishment for the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb.

103 And when the education-training is completed, remember Allah while standing, sitting or lying on your flanks. When you are in safety, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community]. Indeed, Salah [duty of supporting financially and spiritually; enlightening the community] has been decreed upon the believers a decree of specified periods of time for a long time past.

MUSALLA

The word مصلًى [musalla] is from the root of ص ل و [salv] and infinitive with the letter mim of the verbs of صلى [salla], يصلى [yusallî] and means the “place, venue, where salah is fulfilled”. When the word salah was perceived as “prayer”, this word was accepted as “namazgah” [a place where the prayer is performed].

However, musalla is the place where the “mental and financial social supports and activities will be conducted”. This word takes place in the Surah Al-Baqara:

Surah Al-Baqara 125:

125 And We made this Bayt [House]/the first school for the people a place to return and a place of security. –And get a place for Salah [a place where supporting financially and spiritually; enlightening the community will take place] from the place that Abraham served.- And We took covenant from Abraham and Ishmael, saying: “Keep my Bayt [House] pure for the travelers, those who worship, who submit, who acknowledge the oneness of Allah”.

In this ayah, when Abraham was being narrated, an order was sent in a clause in brackets Get a musalla [room to fulfill salah] from the place of Abraham with which constitution of an international musalla [education and social support center] in Mecca where the education school inaugurated by Abraham is situated. Importance and function of Musalla was underlined in the following ayat:

Surah Al-Ma'idah 106:

106 O you who have believed! When death is ready for one among you, testimony at the time of bequest is two just people from among you. Or two people who are not from among your people if you are traveling across the earth and disaster of death should strike you. If you doubt, let them wait after Salah [supporting financially and spiritually; enlightening the community]. Then let them swear by Allah: “We will not sell our oaths for a price even if he should be a relative, we will not hide the testimony of Allah. Otherwise, we will be among the sinners”.

Surah Al-Hajj 34-55:

34,35 And for every people with a leader, We made a way of servitude so they may mention His name over the flawless of the animals Allah has given as provision to them. So, your god is the One God. Therefore, be Muslims only for Him. Give the good tidings to those whose hearts shake with awe when Allah is mentioned, those who are patient over what has afflicted them, who establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] and spend from what We have provided for them for the cause of Allah, who sincerely submit to Allah.

When the historical documents are examined, we see that no independent musalla was acquired during the Meccan period; that the different places like houses, gardens and sheepfolds were used as musalla and masjid [school] during the period of siege; that the believers conducted their meetings, trainings and educations in those places and that they solved their social problems there. In Medina, the area situated in approximately 650-meter distance to the west of the masjid[school] where the mosque called مسجد الغمامة [Masjid-i Ğamame/ Masjid of Cloud] is present today was assigned as a “musalla” and salah [all the social support activities] were established there.

As an evidence of this issue, corruption of religion and emptying the content of concepts, we are providing the following information from Bukhari:

Abu Sa‘id Hudri (r.a) said: “The Prophet (Peace be upon him) was going up to the musalla on the day of Eid al-Fitr and Eid al-Adha. The first thing he started to do was salah. Then he was turning back from salah, standing up when the congregation was sitting in order, preaching to them by turning to them and giving his recommendations and commands. He even used to dispatch a troop if he wished to do so or order another thing and then turn back to Medina from musalla”.

Abu Sa‘id told the following: “While people were doing like this (complaint with the sunnah) at all times, I finally went up to the musalla on a Eid al-Fitr and Eid al-Adha day with Mervan ibn Hakem. At that time Mervan was the ruler of Medina. When we arrived at the Musalla, I saw that there was the mimbar made by Kesir ibnu's-Salt there and that Mervan was attempting to rise on that mimbar before he performed salah! I (to prevent) caught his outfit and drew him. He drew me as well. Finally, he climbed on the mimbar and performed khutba before the salah. I told to him:

- I swear you have changed (the Sunnah of the Prophet).

He answered:

- Ya Eba Sa‘id! The thing you know has gone (that is to say, it is no longer enforceable).

I said:

- The thing I know is, I swear, more benevolent than what I don’t know (according to what you say).

Mervan said the following upon this:

- As people would not sit for us after the salah, I replaced [khutba] it to perform before the salah.²⁶

SAJDAH [SUBMISSION]

The first appearance of the word sajdah means “a camel’s bending of its neck for its owner to climb on it” and “the bending of the branches of a prolific date trees suitable for its owners convenient stretch and picking”. Later on, the word has come to be used as “loyalty of the people by nodding on the reliefs on the money the kings have printed”.²⁷

In this case, سجدة [sajdah] means “surrendering of a person consciously to another –by accepting the other party is stronger than him/her– submission, and not get out of his/her authority”. “The sajdah of the angels to Adam” mentioned in the Qur’an has such meaning too. That is to say, the angels [natural forces] –as he was stronger than them– submitted to Adam [knowledgeable person].

In the word sajdah does not include the meaning of “lying flat”. This action is expressed with the word خرور [harûr]. Thus, in some ayat, it is mentioned as خروا سجداً [harrû sücceden] which means “they prostrated in submission”.

The ayat containing the expression of “prostrating in submission” are the following:

Surah Yusuf 100:

100And he exalted his father and mother upon a high throne. And all of them submitted to him. And Joseph said: “My father! This is the interpretation of what I saw. Indeed my Rabb has made it true. My Rabb certainly did favor to me by getting me out of prison and bringing you through the desert after satan sown enmity between me and my brothers. Indeed, my Rabb is the One Who gives bounties to whatever He wills. Indeed He is the One Who knows best, the One Who is the best law maker”.

Surah Al-Sajdah 15:

15Only those who fall in prostration, submitting when they are reminded and those who purify from deficiencies with the praise of their Rabb and who do not act arrogantly believe in Our Ayat.

Surah Al-Isra 107-109:

107,108Say: “Whether you believe in the Qur’an or you do not; those who were given knowledge before; when the Qur’an is recited, they fall in prostration, submitting. And they say: “Purified is our Rabb from all deficiencies. And the promise of our Rabb will certainly be fulfilled”.

109And they fall upon their chins, crying. And the Qur’an increases their respect and humility.

There is “falling to the ground” because of fear, which is not Sajdah:

Surah Al-A‘raf 143:

143When Moses arrived to the place on the time We had assigned and his Rabb spoke to him. Moses said: “O my Rabb! Show me Yourself so I can look at You!”. And his Rabb said to him: “You can never see me but look at that mountain, if it should remain in its place then you will see Me”. Then when his Rabb manifested Himself to the mountain, it scrambled and then Moses fell unconscious. When he recovered his consciousness, he said: “I purify You, I have turned to You; I have repented and I am the first of the believers”.

Prostrations of the believers in the prayer was the way of their exhibition of submission to Allah in order to fulfill the order of Pray to your Rabb by exalting Him and lowering yourselves continuously and secretly/openly; serve the prayer (Surah Al-A‘raf 55), as the expression of loyalty and submission was by means of prostration in the past.

After explaining the meaning of the word Sajdah this way, it becomes easier to understand the words of “Sajdah” in the Qur’an accurately.

For example, the words of Sajdah in the following ayat mean “submitting to someone else consciously—as he/she is powerful—”:

Surah Yusuf 4:

4When Joseph said to his father: “O my father! Indeed I have seen eleven stars, the sun and the moon; I have seen them submitting to me”²¹⁶

Surah Yusuf 100:

100And he exalted his father and mother upon a high throne. And all of them submitted to him. And Joseph said: “My father! This is the interpretation of what I saw. Indeed my Rabb has made it true. My Rabb certainly did favor to me by getting me out of prison and bringing you through the desert after satan sown enmity between me and my brothers. Indeed, my Rabb is the One Who gives bounties to whatever He wills. Indeed He is the One Who knows best, the One Who is the best law maker”.

Submission of his siblings and parents to Joseph means “their giving of their life orders to the control of him and not getting out of his authority”.

Surah Al-A‘raf 161:

161They were once told: “Dwell in that city and eat whatever you will from therein and say “Hitta” [forgive our sins]! and enter through the door as submitted. We will forgive your sins and increase to the doers of good”.

Here, sajdah does not mean lying at the gate of the town but “to submit to the authority of that town”. Same issue was mentioned in Surah Al-Baqara 58 and Surah An-Nisa 154 as well.

Apart from the submission conducted consciously, there is a willy-nilly submission in the Qur'an, which is "submission of the entities other than humans that they do willy-nilly in accordance to their creation and fates":

Surah Ar-Ra'd 15:

15And those who are in the heavens/universe and on the earth and their shadows submit only to Allah willingly or unwillingly.

Surah An-Nahl 49:

And living creatures and the forces of the nature that are in the heavens/universe and on the earth submit to Allah without arrogance.

Surah Al-Hajj 18:

18Have you not seen/thought about that whoever is in the heavens/universe and on the earth, the sun, the moon, stars, mountains, trees, moving creatures and many of the people submit to Allah? And many of them are the ones upon whom the punishment has been justified. And whomever Allah humiliates; there is none to exalt him. Surely, Allah does what He wills.

MASJID

[masjid] مسجد is the infinitive with the letter mim [name of a place] of the verb of سجد [secede, yescüdü] and means the "place where Sajdah is performed/caused to be performed", which is unrelated with the prostrating oneself in the prayers performed today. This means "The place where the persons who think contradictorily and act contradictorily are convinced, submitted to the truth"; in short, "education-training, convincing area".

With this meaning, masjid is the "areas where the mental dimensions of salah are established". Musalla is the area where the financial aspects of salah, mental and social support are applied through large participations". Prophet established the salah in the masjid in narrow frame and at the "musalla" in the broader frame [in crowded participations like eids, weekly meetings, funeral, and war preparation].

Hence, the word salah derived from the root of صل و [salv] and its derivatives are not related with the known "prayer" today in any way. Yes, while something different from salah, "prayer" is also present in the Qur'an, which is also Allah's order. Thus, every believer must perform his/her prayer duty.

RUKU

Ruku reminds everyone to "bowing down and bending of the waist by inclining while standing in prayer" because the word was carved into the minds this way centuries ago. In the classical works, it was expressed that the purpose of ruku specified in the ayah was "entire prayer" and that through the "cüz'iyet metonymy" art, part of the prayer is mentioned but the intention was for the entirety. In all the interpretations and tafsirs, the

word was used with this meaning and the expression of perform ruku was understood as “perform prayer”. In this case, the meaning of the ayah has taken the form of “When it is said to them ‘perform prayer’, they do not. Woe to the deniers on that day!”

Understanding the ayat in this manner is wrong in our opinion because there was no order in terms of prayer in question when this surah was sent down. It is already meaningless to say “Perform prayer” to the people who have not yet believed. As it is necessary for the accurate understanding of the ayah to know the right meanings of the words, the word ruku was looked up in Lisan al-Arab and following meanings were reached:

means “hudû” [bow, bending, downsizing, obeying by surrendering, [ruku] الرُّكُوع (1).softening the word; telling politely and sweetly

2) Ruku means “inhina” [cringe]. The elderly people whose waists are bent due to age are called rakea's-şeyhu [old man was cringed].

3) Ruku means “a rich person’s becoming poor later on” (an equal meaning to the idiom of “broken in the waist”).

4) Ruku means “not worshipping to idols but submission to Allah” [acting as hanif]. The Jahilliyah Arabs called raki [performer of ruku] and rakea ilellah [performed ruku for Allah] to those people who do not worship idols but only Allah among themselves.²⁸

In our opinion, the meaning in the 4th clause is the meaning that ensures the accurate perception of the ayah. In this case, it possible to translate the ayah as follows: “When it is said to them ‘Don’t worship idol, worship the one and only Allah’, they do not” or “When it is said to them ‘Submit to the truth and obey, they do not submit and obey’”.

After this judgment, by saying O woe to the deniers on that day, the deniers were threatened for the tenth and last time. Accordingly, intention was to tell them almost the following: “You liked the world and its tastes. Nevertheless, if you had not turned away from your Creator, if you had believed, if you had submitted to Him and you were in the position of asking for the worldly tastes and if you committed sins without deliberation along with your belief, you would have had a chance to get rid of the wrath of the hell and to acquire a reward.”²⁹

AZAN [ANNOUNCEMENT]

Upon the explanation of salah and establishment of salah, the question of when the believers are to come together for them takes place. Presently, there are many modern ways for this call/announcement such as letters, telephone, telegram, newspaper, radio and TV, electronic mail, sms etc. But the place of “azan” is different. Azan is not a mere announcement but a teaching and warning message for the societies it covers. As people debate “whether azan can be Turkish or not” and azan has lost its spirit and function in the society, we needed to mention this issue.

As done to many religious principle, azan was corrupted, diverted from its origin, and it lost its essence-spirit. It is presently in the position of notifying the time of something, the time of prayer, like the bells of churches or civil defense sirens. Acting through the acceptance that it is like this in the actual debates, remarks are made as follows:

Azan is Islam's unchanging symbol. It is the indicator of the presence and identity of Muslims wherever in the world. There is a custom and agreement in view of its recital in its original language for 15 centuries. As the actual purpose of azan is to notify that the time has come and to invite for salah, delivery of such invitation to the Muslims speaking different languages can only be possible by addressing to the common consciousness of them and its method is to recite it through the known essential utterances.³⁰

As this is the case, the discussions like the recital of azan by the people with nice voice, whether times of azan can be recited with different musical modes and conflict can be settled by a central announcement system, etc. becomes the agenda. Acting through this logic, blessed azan becomes no different from bells-sirens.

Yes. Azan today is a pile of slogans notifying about the times of prayer and composition performed with the musical modes. Its meaning has been lost and its message is no longer taken into account. The persons who recite and hear them do not know its meaning and understand its message. Only the notification of the time of the prayer makes the hearers the time of prayer has come. Let us come to the point:

In the dictionary, azan means “hailing, making known and announcement”. As a concept, azan is the special expression in order to announce when the “salahs will take place; that is to say, when the Muslims are to come together”.

The word azan takes place in the Qur'an in various forms in dictionary meaning. As a concept, instead of the word azan, the word nida is used: Surah Al-Ma'idah 58, Surah Jumu'ah 9.

Azan is a special form of invitation belonging to the Muslims. Its wording was determined through the joint decisions of Prophet and Sahabah [close friends of the Prophet]. Azan was started to be applied in the time of Medina. In Medina, the Muslims were waiting for the times of salah in their houses, going out to the street when they heard the azan and making calls by saying “es-Salah, es-Salah!”. When Muslims multiplied and expanded around the area, a way of solution was sought to announce to everyone and discussions were conducted. Different proposals and views were scrutinized. Finally, the azan of today was adopted.³¹

It is asserted in the Shiite sources that azan actually had the expression of “hayye ale'l-hayri'l-amel” [come on to the benevolent works] but Hz. Omar abolished it. Hz. Bilal recited the morning azan for the first time by climbing on the roof of a high house belonging to a woman from the Nejjarites.³² This way, azan was started to be applied in Hegira II year. Then, a special place was made at the back of the Masjid al-Nabawi to perform azan.

Muslims' azan does not consist merely of announcements like those of the Christians and Zoroastrians. Azan that has a profound meaning and supreme message and that invites the believers to obey Allah, to be conscious, to be alert, to taqwa [entering under the guardianship of Allah] and Islamic rear up is at the same time a manifest of freedom.

But today, the reciting person does not know what he says and the hearer does not understand its profound meaning and supreme message. Only they understand the lunch, mid-afternoon, and evening times have come. This type of azan is not related with the

azan targeted by Islam. Azan is not only a call of coming together for prayer. Actually, there is no need for a call for prayer. As can be seen in the issue of prayer below, prayer is a worship that can be performed at all times. Thus, azan is an announcement of belief, an invitation of strengthening belief and an announcement of unity and shows the Muslims the way of salvation by means of inviting to only Allah and a only leader and brining salah to the forefront. Azan is at the same time a reminder; it invites Muslims to worship to Allah and calls the non-Muslims to surrender to Allah. Salah is the symbol of being a servant to Allah and one of the basic pillars of religion.

It must be remembered that azan is not only heard but also recited consciously with the muezzin.

Hence, azan must notify about the times of salah and take people to the salvation by exciting the hearts and strengthening the belief.

CAN AZAN BE IN ENGLISH? (NOT CAN IT BE READ)

As it is not possible to translate azan word-to-word, translation does not reflect the harmony, impact and profound meaning in its original. However, the utterances can be translated; the intention can be told and the message can be transmitted this way.

If the listeners do not know, understand and become unable to perceive the words the listen to, no purpose of azan can be realized and no one is impressed. Only the time of salah (for the time being, prayer) time is understood to have come. If this was the intention, it would be easier and more practical to do this with the modern devices of the time. Then, in addition to the original of azan, its translation must be given as well. The call must be done in two languages and the messages of the religion must be transferred to the masses.

Azan can be recited in Arabic with its English translation as follows:

Allahu akbar (Allah is greater than ...)

Eşhedü enla ilahe illallah (I witness that there is absolutely no other deity than Allah)

Eşhedü enne muhammeden rasulullah (I witness that Mohammed is absolutely Allah's messenger)

Hayye ale's-salah (Come on to the salah)

Hayye ale'l-felah (Come on to the salvation/success/victory)

Allahu akbar (Allah is greater than ...)

La ilahe illallah (There is no other deity than Allah)

These important messages must be served to the masses without choking with the symphonic and harmonic features by the persons with good articulation, announcers and muezzins.

There have been some operations regarding azan in history. Omar has removed the expression of hayye ale'l-hayri'l-amel in azan, added es-salatu hayru'n-mine'n-nevm [Prayer is more benevolent than sleep] for the morning azan. Shiites also created differences on azan. They protected the expressions of hayye ale'l-hayri'l-amel and made the eşhedü enne aliyyen veliyyullah, eşhedü enne aliyyen huccetullah additions.

The utterances of the azan are not unchangeable. Vociferating for salah was assented by Allah: Al-Ma'idah 58 and Jumu'ah 9. What matters is the delivery of the message in the form and in the spirit.

JAMAAT and ESTABLISHMENT OF SALAH WITH JAMAAT

The origin of the word jamaat is the word jam, which means “coming together, gathering”. Jamaat, in the dictionary, means “human community, group of humans coming together. In its broader sense, jamaat is the “community of people who come together around an idea and belief”.

As a Fiqh/religious laws term, jamaat “is the community of believers who establish salah together with a leader.”

In its widest meaning, it is a concept that expresses the community of the ummah [people, community] of Islam. All the Muslims in the world are a “jamaat” as a whole. The main feature of this jamaat is that they have the same religion and same belief. Wherever they live in the world, all the Muslims are the members of the jamaat of Islam.

Jamaat is not the people brought together by the conditions or by coincidence. Members of a jamaat are not the people who do not know what they are doing and who are unconscious people unaware of the conditions under which they come together. Jamaat is a conscious association, not a useless crowd. Useless crowd is the mass brought together by the circumstances and its way and goal are not clear. It is a herd brought together through an interest, by an effective wind or a keen propagandist. A herd is taken by drifting by smart keen shepherds in the way that they wish.

In order for a group of people to be a jamaat, they must come together around a certain idea and to attain a certain target, they must depend on certain principles, and they must be led by a competent leader identified with the jamaat.

IMPORTANCE OF BEING JAMAAT

People must live altogether as required by their creation. Islam propounds to train and enliven the Muslims as a conscious society. At the same time, it settles and develops the consciousness of living, devotion, attention to others, compliance with righteousness and law, solidarity, sharing the sorrows, division of blessings and burdens. Our religion wishes these ideals are carried out in the most beautiful way and they must be done through the consciousness of worship.

Principles of Islam, which is a jamaat religion, can be applied most beautifully and perfectly with jamaat. Our religion has ordered that Muslims become a conscious jamaat. Our Prophet showed such example jamaat by personally constituting it. Jamaat is a protective armor and a stronghold.

Persons who become jamaat know better, like, show respect and provide support and help each other. They complete the incomplete parts of each other this way and they share the pain of each other just like a body.

Our Rabb says about this issue as follows:

Surah As-Saff 4:

4Surely, Allah likes those who fight in His path in a row as though they are a wall joined firmly.

See how the Prophet explains it:

Abu Mûsa al-Eş‘ari has sent word: the Prophet said in his khutba, “Loyalty of a believer to another believer is like a wall clamping stones to each other” and then clasped the fingers of his both hands. The Prophet used to sit at the masjid. If someone came to him to ask him for something and wished something from him, he would turn his face to us and say the following:

-- Attest me; you will be given the fee/reward of this good deed. In addition, Allah certainly conducts that which He wishes upon the request of His Prophet.³³

Muslims become a jamaat on the understanding of the Qur’an. Between them are fellowship, solidarity, help, devotion and respect. Among them, there are not the things like lineage, class, tribe, occupation and regional superiority.

The Qur’an invites the Muslims to come together around the Qur’an.

Surah Ali-Imran 103:

103And cling firmly onto the rope of Allah all together/guard yourselves with the rope of Allah, do not become divided and remember the favor of Allah upon you: When you were enemies to each other and Allah brought your hearts together. Then you became brothers by His favor. You were on the edge of a fire pit and He saved you from there. Thus Allah makes clear His Ayat/evidences/signs for you so you may follow the righteous path you are guided.

Woe to those who degenerate Islam by ascribing the rumor of “Dispute in my ummah [people, community] is mercy and grace” to the Prophet who said “Jamaat is mercy and grace, division is torture” by complying with Allah’s words of And together cling onto the rope of Allah/guard yourselves with the rope of Allah, do not split and remember the blessings of Allah upon you!

HOW SALAH BECAME PRAYER

We expressed above that prayer [praying by lowering] is Allah's order also. We understand the fact that the expression of Pray to your Rabb by exalting Him and lowering yourselves continuously (Surah Al-A‘raf 55) in the ayah is plural, prayer must be collectively performed as it increases the sincerity, excitement and agitation.

However, we explained above in the issue of salah that, salah must also be fulfilled with sincerity and salah infested with hypocrisy will not work in details. It is understood that with a salah to be fulfilled in sincerity and invocation that will be performed with humbleness and lowering ourselves in the Qur’an and what is reasonable and acceptable is to perform these two duties together. This way, salah will be purified from hypocrisy and become beneficial for the person. Hence, the Prophet did so and made people do so.

According to the informations at hand, the Prophet performed “praying with lowering” [led prayer] collectively in every meeting and then the “salah” [mental and financial support program] in every meeting.

However, as we explained in the “Musalla” section above, because of the oppression of Mervan and similar ones, the Prophet's applications were altered, full meaning of the concept of “salah” was emptied, salah disappeared from the musalla and masjids and only “prayer” was performed. This way, the word salah was translated to the literature as “prayer”.

As it is known, the musalla and masjids are considered “beytullah” [House of Allah]. As we explained in the subject of Jumu’ah above, the people coming together at the beytullah can conduct all kinds of political and administrative criticisms and recommendations freely without being subject to investigation, within the Islamic limits. The cruel rulers who diverted from Islam and became uncomfortable with criticisms prohibited the establishment of salah at the masjids and musallas and allowed only the prayer with lowering. In the prayers performed during daytime, silence reading is an application that has transferred from those periods of oppression.

Later on, “salah” has come to be understood only as “prayer” [praying by lowering]. The handmaids of the palace wrote in their books “Salah is pray, prayer” and those of them who are relatively honest, like Ragıb, passed the buck to others, by saying, “Dictionary experts say, ‘salah, is the prayer, congratulation, exalting’”

This must be remembered at all times that with the domination of the earth by the Islamic rules, interests of many fractions [many of Umayyites and Hasimites, deniers, hypocrites] were sabotaged. They, instead of defying Islam directly, tried the way of restructuring Islam in line with their interests after corrupting it. By the deed of the ulama of the palace [Multiplication of the source of the religion and fabrication of hadiths], basic concepts of the religion were distorted and as in the example of “salah” the concepts were provided new meanings; this way Islam was reversed. Such “fake religion” created by their oppressive methods they established was imposed to the societies. The governances that continued the Umayyads’ understanding subsequently [the Abbasids, Mamluks, and the Ottomans after Yavuz Selim] continued this misunderstanding and implementation. They deemed those people who wished to embrace Islam and the Qur’an (many of whom were the Prophet's relatives and friends) deserving of all kinds of cruelty to the extent that they laid siege around Mecca, destroyed the Kaaba and decimated thousands of Muslims. For this reason, the governors of the period were registered in the history as “tyrants”. This way, the fake religion became a system and still continues its existence in a very wide geography.³⁴

QIBLA

Another significant issue that must be clarified when it comes to salah is “qibla” because some asserted that the ayat of Surah Al-Baqara 142-151 that includes qibla as a subject matter “bring the condition that the face must be turned toward the Kaaba in the prayer to ensure unity in drift” and like the concept of “salah” the concept of “qibla”

became emptied and they imposed it this way for centuries. However, as it will be seen in the following analyses, there are no words of “prayer” and even “salah” in the mentioned ayat and the issue of qibla is entirely unrelated with the prayer.

The origin of the word القبلة [qibla] is the root of ق ب ل [q-b-l]. This word's قَبْل [qabl] form means “before” and قَبْل [qubl] form means “front” and opposite of the word دُبُر [dübür/back]. The word qible, around the axis of the meaning of “front” means جهة [cihet = direction shown by the face; front direction].³⁵

When attention is paid to the ayat in the Qur'an where it is used, it is seen that the word qibla is not in the meaning of “front direction” physically according to the physical location but used as “the direction on which one is present or toward which one steers in terms of opinion, belief and principle” that is to say, “social- political target; strategy”. Then, it is more appropriate to refer the word qibla, concisely as “target” or “strategy”.

Surah Al-Baqara 142:

142The fools among the people will say: “What is it that averts those from the actual goal/the strategy?”. Say: “The east and the west [all directions] belong only to Allah. He guides to the straight path whomever He wills/whoever wills”.

In this ayat, it is preliminarily explained that halfwits will accuse the believers by saying, “What is it that averts them from the qibla [target, strategy]? and hence, and a miracle is presented by means of bringing tides from the unseen. On the other hand, the Prophet and believers understood that there would be the accusations to be made and the responses to be given to them and there would be intellectual attacks they would be subject to when they advance toward their targets which will be given to them thanks to Allah's notification and they are prepared to confront them.

The word سفیه [sefiḥ] means “halfwit and light” and mentioned in the ayah as süfeha [halfwit] in plural. What is meant with this “sefiḥ people” who speak unrealistically, who tell lies and slander, deliberately or not are the Jews and hypocrites in Medina:

Surah Al-Baqara 13:

13And when it is said to them, “Believe as the people have believed”, they say: “Shall we believe as those fools have believed”. Be careful! Indeed, they are the ones who are fools. But, they do not know.

Following quotes and views about the reason for sending down and ambiance of Surah Al-Baqara 142, the first of the ayat regarding the issue of qibla, are present in the classical sources:

According to the rumors of the imams of hadith, Ibn Omar –as told by Malik– said: When the Muslims were performing prayer at the Kuba, someone came to them and said:

- On this night, the Prophet (Peace be upon him) was sent down the Qur'an and he was ordered to turn to the Kaaba.

And they turned there. At that time, their faces were turned to the area of Damascus [Bayt al-Maqdis]; they turned to the Kaaba.

According to Bukhari's quote from al-Bera, Prophet (Peace be upon him) performed prayer for sixteen or seventeen months toward the Beytu'l Makdis. However, he was wishing his qibla to be to the Beytullah. His first prayer he performed (toward the Beytullah) was a mid-afternoon prayer. A community performed prayer as well. One of the people who performed prayer with the Prophet (Peace be upon him) passed by a people of masjid who was bowing and said the following:

- I witness by the name of Allah that I performed prayer together with the Prophet (Peace be upon him) toward Mecca.

Upon this, they turned toward the Beytullah as they were. Before the replacement of the qibla toward the Beytullah, there were persons who performed prayer toward the (old) qibla and were killed [fell a martyr] and we did not know what to tell about them. Upon this, Almighty Allah sent His ayat of Allah would never make you lose your faith (Surah Al-Baqara 143).

As it is seen, the mid-afternoon prayer is mentioned in this narration, while morning prayer in Maliq's prayer: This order was given to the Prophet (Peace be upon him) in the Selemeites Masjid after the leading the two-rakah of the fardth and he turned his face to the Kaaba at the time of the prayer. Thus, the masjid was given the name of Masjid al-Kiblahtain [a masjid with two qiblas]. As mentioned by Ebu'l-Ferec, Abbad b. Nehik was together with the Prophet (Peace be upon him) in this prayer. Abu Omar stated in his work entitled et-Temhid that Nuveylei, daughter of Eslem, and one of the women of the Akabe:

- I was performing the noon prayer. At that time, Abbad b. Bişr b. Kayzi came and said the following: "The Prophet (Peace be upon him) has turned to qibla –or the Beytu'l Haram-. Upon this, males passed to place of the females and vice versa".

It was also said that this ayah was sent when prayer was not being performed. The narrations of many are like this. The first prayer performed towards the Kaaba was the mid-afternoon prayer. Allah' knows best what the truth is.

Another one says: "When the Prophet (Peace be upon him) came to Medina, he wanted to warm the hearts of the Jews. He turned to their qibla to encourage them to believe in Islam. When their stubbornness was revealed clearly and when he became hopeless about them, he kept looking to the sky as he wished to be turned to the Kaaba. He liked the Kaaba as it was Abraham's qibla".

These remarks were quoted from Ibn Abbas.³⁶

Let us specify here forthwith that the "qibla" stated in the Qur'an is in no way related with "the direction taken in a prayer" and the change of qibla is also unrelated with turning from al-Masjid al-Aqsa to Masjid Al-Haram. Such understandings were put into practice on the course of time in order to vitiate Islam and to render the principles worthless because an attempt to designate a direction for acting as a servant is above all contrary to the Qur'an:

Surah Al-Baqara 115:

115 And the east and the west [all directions] belong only to Allah. Then, wherever you turn, there is the face of Allah. Indeed, Allah is the One Whose knowledge and mercy is vast and limitless, the One Who knows best.

“Turning during the praying by lowering yourselves [in prayer] is not related with turning the face toward a direction physically; it is a spiritual turning, which is understood from the following ayat:

Surah Ar-Rum 31-32:

31,32 Enter under the guardianship of Allah, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] as the ones who turn to Him from their hearts, do not be among those who associate others with Allah; those who have divided their religion asunder, who have divided into separatist groups. –Each separatist group brags with that which is with them.-

Surah Al-Mumtahinah 4-5:

4,5 There is definitely an excellent example for you in Abraham and those who were with him –except the saying of Abraham for his father: “I will certainly ask forgiveness for you. And I have no power against anything from Allah”-. When Abraham and those with him said to their people: “We are away from you and what you worship from among those that are inferior to Allah. We have denied you. And there has emerged an animosity and hatred between you and us forever until you believe in Allah alone. O our Rabb! We have relied only on You, turned to You. And to return is only to You. O our Rabb! Do not make us a tool of trial for the infidels; those who consciously deny the divinity of Yourself and the fact that You are Rabb! Forgive us! O our Rabb! Surely, You are the most exalted, the most powerful, the most honorable, the invincible/the subduer, the best law maker, the One Who precludes corruption best/makes incorruptible!”.

After demonstrating that an attempt to determine absolutely a direction for serving for Allah is contrary to the Qur'an, another thing to do within the frame of the analysis of Surah Al-Baqara 142 is to determine what is meant with the words of Jews and hypocrites specified in the ayat with the words of What is it that averts them from their qibla [target, social-political strategy]? [What is the Muslims' qibla and to which they turn]. However, in this determination, there is an issue that must not be overlooked: the concept of “aversion from the qibla” in no way means putting from the earlier targets and strategies aside but it means that new targets and strategies were determined as an addition to the initial ones!

FIRST QIBLA [SOCIAL TARGET, STRATEGY]:

In the Qur'an, in the ayat that had taken place until sending down these ayat since the first revelation, it appears that the target and strategy are “teaching of the oneness,

reminder, warning, striving [jihad] with the Qur'an, giving good tidings, patience and behaving with forgiveness and tolerance”.

NEW QIBLA:

As can be seen in the following ayat clearly, the new targets and strategies of the Muslims are constituted by the establishment of salah [inauguration of schools, creation of the social support institutions and sustainment of them], collection of zaqah/tax, invite all to good, instruct good deeds that are accepted by all, preclude evil via revelation and common sense, acting through principles that prevent cruelty and ensure justice and battling if necessary ... in summary, practice of Abraham's applications in Masjid Al-Haram; becoming a state with the structuring oriented to education-training.

Surah Al-Baqara 143:

143Thus We have made you a righteous people with a leader so you may testify over the people and the Messenger may testify over you. And We have determined the goal/strategy that is upon you so We may separate; mark and show/declare those who would follow the Messenger from those who would turn back on their heels. This goal/strategy We have determined is indeed very difficult for the people except for those whom Allah guides. And Allah would never make you lose your faith. No doubt that Allah is very compassionate, very merciful to all people.

With this ayah, it was specified that because of the enlargement of the qibla [target], the last ummah [people, community] would be a benevolent people, community that will witness the other peoples, communities and the believers and the persons who looked as believers to be distinguished thanks to this and the new target will be very heavy and difficult for those who do not believe.

Indeed, “establishment of salah”, which was one of the new targets was found to be very heavy by those who lacked of sincerity and this situation was expressed in different ayat expressly:

Surah Al-Baqara 45-46:

45-46And seek help through patience, Salah [supporting financially and spiritually; enlightening the community]. –Surely, seeking help through patience and Salah is very difficult for all other than those who show respect; who believe from the bottom of their hearts that they will meet their Rabb and they will be returned to Him.-

Surah An-Nisa 142:

Surely, the hypocrites try to deceive Allah. Yet, He is the deceiver upon them. And when they stand for Salah [supporting financially and spiritually; enlightening the community]/ go into public, they move lazily, being irresolute hesitating between the two, they do not stay with the believers nor the infidels, they make a display to the people. And they remember Allah but a little.

In addition, these people with no belief, as explained in the Surat of At-Tawbah and Al-Anfal, did everything not to take part in the war and to make the Muslims give up the war and turned back upon every opportunity:

Surah Ali-Imran 144:

144And Muhammad is only a messenger. Indeed, messengers have passed before him. If he dies or is killed, will you turn back? Whoever turns back, let him know that he can not harm Allah at all. And Allah will recompense those who repay for the blessings they have.

Surah Ali-Imran 149:

149O you who have believed! If you obey the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb, they will turn you back on your heels and then you would become among the losers.

The remark that the ummah [people, community] that turn to the new qibla would be a benevolent people, community thanks to the new qibla is based on the principle that this people, community would conduct “invite all to good, instruct good deeds that are accepted by all, preclude evil via revelation and common sense” and expand outside for knowing and exalting Allah, in order to perform the targets and strategies given to them.

Surah Ali-Imran 110:

110You are the best community who is brought forth for mankind. You command that which is accepted good by everyone, forbid that which is accepted evil by Wahy [Revelation] and common sense and you believe in Allah. If the People of the Book had believed, it would indeed have been better for them. Some of them are believers but most of them are those who have gone astray from the path.

VASAT UMMAH

The وسط [v-s-t] root word is spelled as vesat and vest. When spelled as vesat it is a noun and when spelled as vest, it is an adverb in use.

This word means “the part of a thing, belonging to it, between its two ends”. (We can perceive it as the own middle part of something). It is used as “I grabbed the rope in the middle”, “I broke the arrow in the middle”.

In the customs of the Arabs, the mid part of something is the most benevolent and beneficial part of it. For a Bedouin who will ride on his horse or camel, the most benevolent part of the horse or the camel is not the back but the mid part of its waist. Best benevolent place for the sheepfold he/she will establish for the camels is the mid part of the pasture. The most benevolent [beautiful and suitable] part of a necklace to wear a pearl or diamond is its mid part. In addition, most beautiful and beneficial behavior is the moderate one among the same type of behaviors. For example, generosity is a behavior

that is between stinginess and extravagancy. Courage is a behavior between cowardice and aggressiveness.

For this reason, the word **وسط** [vest] has been generalized with the meaning of “benevolent, beneficial, superior”. When the Arabs want to say, “He is from the evsat of the tribe”, they mean, “He is the benevolent, beneficial, and honorable man of the tribe”. Or, when they say, “Look at this vesit person”, they mean, “Look at this benevolent, honorable person”.

And the expression in this ayah, “Thus We have made you a righteous people with a leader so you may testify over the people and the Messenger may testify over you” (Surah Al-Baqara 143) means “And we have made you such an ummah [people, community] that is benevolent, beneficial, and honorable”.

WITNESSING OF THIS UMMAH [COMMUNITY] TO THE PEOPLE

The fact that this ummah [people, community] would bear witness to the other peoples is mentioned in the Surah Al-Hajj in addition to the ayah that is our subject matter:

Surah Al-Hajj 78:

And strive for the cause of Allah properly so you may win victory, maintain your status. He has chosen you and has not placed upon you any difficulty in the religion; the religion/lifestyle of your ancestor, Abraham. He has named you “Muslims” before and in the Qur’an so the Messenger may be a witness over you and you may be witnesses over the people. Therefore, establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax and hold fast to Allah. He is your familiar Who guides, helps, protects. How an excellent familiar Who guides, helps, protects, how an excellent helper He is!

As it is known, the first strategy in Islam was the warning of those who are close first and then Ummu'l-Kura [Mecca] and surrounding areas. Because of the determination of the new qibla [—so to speak — raising the bar of the target and strategy], it would not be sufficient to warn the acquaintances and the people of Mecca but it would be necessary to invite the peoples in distant places to Islam. That is to say, the wahy (revelation) would be delivered to them, the commands and negations would be notified, attempts would be made to convince them, their attitude toward such invitation would be checked, and thus, this ummah [people, community] would be the witness to the other peoples, communities in view of whether they comply with the truth or not.

Surah Al-Isra 15:

15Whoever follows the path that is guided, he will follow the path that is guided for his own good. And whoever goes astray, he will go astray against his own good. And no bearer of burdens bears the burden of another. And We have never been the Ones Who would punish unless We sent a messenger.

As no punishment would be charged without warning, this ummah [people, community] would be the witness that whether the reminder has been delivered to the other peoples, communities or not.

So, with this new qibla [target strategy] determined, the Prophet started cross-border conveyances, commands and negations; sent letters to the top rulers of the surrounding societies, which were served to Necaşisi in Abyssinia, Mukavkıs in Egypt, Byzantine Emperor Heraclius, Iranian Emperor KAl-Isra, Oman Meliqs Ceyfer and Abd, and al-Ahsa governor al-Münzir. We are presenting the letter sent to Mukavkıs, the ruler of Egypt in the period:

THE LETTER WHICH WAS SENT TO MUKAVKIS IN EGYPT

In the name of All-merciful and Gracious Allah. From Allah's servant and messenger Mohammed to Mukavkıs, raised by the Copts. Salam [health, peace, happiness...] be upon the ones following the true path.

Accordingly, I am calling you with a complete invitation of Islam. Be in Islam. You will ultimately be in safety and peace. Allah will double your reward. If you stay away from this, the sin of all the Copts will be collected on you. Say: “O Companions of the Scripture! Let us meet on a word that we share; the principle of ‘let us worship none other than Allah, not associate anything with him and not adopt gods from among the subordinates of Allah’. If the Companions of the Scripture turn away despite this, say, “Witness that we surely are the Muslims. (Surah Ali-Imran 64)

Allah's messenger Mohammed.

As a result, this ummah [people, community] will deliver Allah's messages to all the humans and watch whether they have faith and witness like witnessing of the Prophet Jesus.

Surah Al-Ma'idah 117:

I only said to them what You had commanded me; ‘Worship Allah Who is my Rabb and your Rabb’. And as long as I was among them, I was a witness over them. But when you took my life; reminded me that which I had done in the past and what I had failed to do while being obliged to, then You became the One Who observes them. And indeed, You are the witness over all things.

Surah Az-Zumar 69:

69And the area on that day will shine with the light of your Rabb, the book will be placed, prophets and witnesses will be brought and it will be judged between them in truth. And they will not be treated unjustly.

Surah An-Nur 13:

13Why did not those who brought forth this accusation bring four witnesses for this? Since they did not bring witnesses, then it is they who are the liars in the sight of Allah.

With the expression of And Allah would never make you lose your faith. No doubt, Allah is the Most Passionate, the Most Merciful over all people (Al-Baqara 143), believers are encouraged for service as in all times.

Surah Ali-Imran 195:

195And, their Rabb responded them: “Surely, I never let the deed of any worker among you get lost, whether male or female –that you all are same-. Therefore, those who emigrated, were driven out from their homes, were harmed in My cause, who fought and are killed; I will definitely remove their evil deeds from them and admit them into the gardens of Jannah [Heaven/Paradise], underneath of which rivers flow, as a reward from Allah. And Allah is the One Who has the good of the reward with Him”.

Surah An-Naml 89:

89Whoever brings a good, there will be a better one than what he brought for him/there will be a good for him for what he brought. And they are the ones who will be safe from fear on that day.

Surah Al-Baqara 144:

144We certainly see what you expect from Us. Now, We will turn you to a goal/strategy that you will be pleased with. Now, turn your face towards the direction of Masjid al-Haram/the untouchable educational institution; always concentrate on education. And you, wherever you are, turn your faces towards it! Those who have been given the Book surely know that this duty is the truth coming from their Rabb. And Allah is not unaware, uninformed of what they do.

While it is specified in this ayah that some problems of the Prophet will be eliminated and that he would be pleased as well, the new qibla is marked although the target and strategies are not explained completely, and first our Prophet and then all the Muslims were ordered to turn their faces to the “direction of the Masjid Al-Haram”. There is a very important point to be paid attention here, which is the fact that faces will be turned to the “direction of the Masjid Al-Haram” not to the “Masjid Al-Haram” itself.

The word vech in the ayah means not only a “face” but also “the entire self and existence” because vech [face] in Arabic is the most determinative part of the living beings as a headshot photograph represents the identity of a person, according to the “cüz’iyyet metonymy” art. Turning face to sky means “praying and being in expectation”. With sema in this expression, the point beyond universe/creatures [the point of culmination] was intended.³⁷ It is because, by nature, a person looks at the sky not to the ground while thinking about Allah. Hence, a person who raises his/her hands to the sky while praying begs to Allah by turning his/her face to the sky when there is inconvenience. In the customs, an expression of “fallen from sky” is used in extraordinary events; even the religions and scriptures from Allah are called “heavenly

religions, heavenly scriptures”. Therefore, our Prophet’s turning his face up to the sky means his prayer by inclining to Allah with all his self and existence.

Concerning the ayah at hand, a few examples from the classical understandings are as follows:

You will be pleased means “you like the...” es-Süddi says: “When the Prophet practiced prayer toward Bayt al-Maqdis, he used to raise his head toward the sky to see what would be ordered to him. He liked and was desirous of practicing prayer toward the Kaaba. Upon this, Exalted Allah sent down his order of “*We see you turn your face toward the sky*”. Abu Ishak asserts al-Bera says as follows: “*Prophet (Peace be upon him) practiced prayer toward Beyt-i Makdis for the period of sixteen or seventeen months. Prophet (Peace be upon him) was wishing that his qibla would be turned toward the Kaaba. Upon this, Exalted Allah sent down his order of “We see you turn your face toward the sky”*”.³⁸

The Prophet (Peace be upon him) did not like turning to Beyt-i Makdis and was wishing to turn to the Kaaba. But he could not tell this with his tongue; hence, he was turning his face to the sky. Ibn Abbas alleged that the Prophet said the following:

- O, Gabriel! I wish Allah turn me from the Jews’ qibla to another one because I no longer like to turn there.

Upon this, Gabriel said the following:

- I am a servant like you; ask this to your Rabb!

Later on, the Prophet was looking toward the sky at all times hoping that Gabriel would bring what he wished. Thus, Allah sent down this ayah.³⁹

Ibn Merdûyeh Kasım narrates the hadith that al-Omari quotes from Ibn Abbas and says: “The Prophet (Peace be upon him), after his prayer toward Jerusalem, greeted and raised his head toward the sky. At that moment, the ayah of Turn your face to Masjid Al-Haram was sent by Allah. Gabriel (a.s) guided him and turned his head to the gutter side of the Kaaba. In the hadith specified in Hakim’s Müstedrek quoted by Şu‘be through YAl-A‘lâ ibn Ata, Yahya ibn Kumta says: “I saw Abdullah ibn Amr sitting at the Masjid Al-Haram by the gutter and he recited the ayah of We will turn you now to a qibla that you will like. And then he said that this was the Kaaba”. Hakim says: “This hadith’s attribution is precise. However, Bukhari and Muslim did not confirm him with hadith reference. He narrates this hadith from Huşeym and YAl-A‘lâ ibn Ata through Ibn Abu Hatim Hasan”. Others told the same too. Hence, one of the two views of late Şafii. The intention accordingly is to aim Qibla's itself. According to Şafii's other view—which is shared by the majority—the intention is “inclination”. Hakim states through Muhammed ibn Ishak from Ali (r.a): in terms of the ayah of Turn your face to the Masjid Al-Haram side, he said “to that direction”. Then, “This hadith’s attribution is precise, but Bukhari and Muslim did not confirm with hadith reference”. This opinion is the opinion of Ebu'l-Aliye, Mujahid, Ikrim, Sa‘id ibn Jubair, Katade, Rebi ibn Enes, and others. As shown by another hadith, qibla is the point between the east and the west. Abu Nu‘aym says: “Züheyr reported to us from Berra that: Prophet (Peace be upon him) adopted Jerusalem as qibla for sixteen or seventeen months. Nevertheless, he internally wanted

the Kaaba to be the qibla. He practiced the mid-afternoon prayer. There was a community with him. One of the persons performing prayer with him came out and encountered a person of masjid who was in bowing. The man said “I witness by the name of Allah that I performed prayer with the Prophet (Peace be upon him) toward the direction of Mecca”. Upon this, they turned toward Mecca. Abdurezzak says: “Al-Israil quoted from Berra to us: when the Prophet (Peace be upon him) came to Medina, he performed prayer for sixteen or seventeen months. However, the Prophet (Peace be upon him) wished to be turned to the Kaaba. Finally, the ayah of Truly, We see you turn your face toward the sky... and then he was turned to the Kaaba. Nesei quotes from Sa‘id ibn al-Mualla as follows: “In the time of the Prophet (Peace be upon him), we were going to the masjid early and practicing our prayer. One day, we dropped by the masjid. Prophet (Peace be upon him) was sitting at the mimbar. I said: “There must be something new happened that the Prophet is sitting at the mimbar”. At that time, the Prophet (Peace be upon him) recited the ayah of Truly, We see you turn your face toward the sky.... When he completed the ayah, I told to my friend, “Before the Prophet (Peace be upon him) gets down from the mimbar, let’s practice two-rakah prayer and be the first ones who practice this prayer”. We stood one after another and practiced two-rakah prayer. Then, the Prophet (Peace be upon him) was down from the mimbar and made people practice the prayer. It was a noon prayer practiced on that day. Ibn Merdûyeh Abdullah quotes from ibn Omar: the first prayer practiced by the Prophet (Peace be upon him) turning toward the Kaaba is the noon prayer and it is mid prayer. However, the popular idea is that the first prayer led by the Prophet turning to the Kaaba is the mid-afternoon prayer. Therefore, the news was reached to the people of Kuba in delay, only in the time of morning prayer.⁴⁰

However, in the ayah that is our subject matter, as well as in other ayat specified in this passage, it is seen that the words of salah or prayer with lowering continuously are not present but unfortunately, some people, has replaced the “Turn of a face toward to the direction of Masjid Al-Haram, to the qibla in a satisfactory manner” with “Muslim’s turning toward the direction of the Masjid Al-Haram while performing prayer” in minds. In our opinion, such behavior is infidelity, beyond carelessness and attempt of falsification and deterioration of religion.

Surah Al-Baqara 145:

145And surely, even if you bring those who have been given the Book all the Ayat, they would not follow your goal/strategy. And you are not the one who follows their goal/strategy either. Then, they are not obliged to follow each other’s goal/strategy. And indeed, if you follow their vain, transitory desires despite all this knowledge having come to you, then you will definitely be among those who treat their very selves unjustly.

In this ayah, the expression Those who have been given the Book surely know that this duty is the truth coming from their Rabb. And Allah is not unaware, uninformed of what they do in the previous ayah is being detailed and information about the Jews are given

that the Prophet would address. Later on, the importance of the strategy to be followed by the Prophet is explained and non-compromising of this strategy is warned harshly.

As it is seen, in the ayah, it was specified that they have their qiblas [targets, strategies] according to themselves that they will not obey despite his demonstration of many evidences and that they will not comply with the Prophet's qibla.

As it is known, the qibla of the Jews is “golden heifer-calf, that is to say, gold.” The qibla of the believers is education and justice. In order to realize this, it is necessary to establish salah, give zaqah/tax, conduct of inviting all to good, instruct good deeds that are accepted by all, preclude evil via revelation and common sense, conduct jihad [strive] and battle if necessary. In such case, neither the Jews whose qibla is “gold” nor the nonbelievers can adopt a strategy like giving lives and properties.

Even though it seems that Prophet was addressed with the expression of “you” here, actual addressee is the believers. With the expression of And indeed, if you follow their vain, transitory desires despite all this knowledge having come to you, then you will definitely be among those who treat their very selves unjustly in the ayah, it is ordered that no roadmap other than the Qur’an is to be adapted.

Surah Al-Jathiyah 23:

23Have you ever thought/seen the one who has taken his own vain, transitory desire as his deity and whom Allah led astray upon a knowledge, sealed his ear and heart and set a curtain upon his eye? Who will guide him to the righteous path after Allah? Will you still not remember and reason?

Surah Al-Qiyamat 5:

5Actually, man desires to spend what is before him; the rest of his life stuck in evil by disbelieving in the religion-faith: 6He asks: “When is the day of Qiyamat [Resurrection]?”

Classical sources have provided the following regarding this ayat:

Rumor has it that the Medina Jews and the Najran Christians said to the Prophet (Peace be upon him), “Bring us a miracle as the prophets before you did!” Upon this, Allah sent down this ayah. The fact that is the closest to the truth is that this ayah has not been conferred about a newly beginning event; on the contrary, it is one of the remaining judgments regarding the change of the qibla.⁴¹

Surah Al-Baqara 146-147:

-146And those whom We have given the Book know the Prophet as they know their own sons. Surely, some of them definitely conceal the truth even though they know.-

147The truth is from your Rabb. Then, never be among those who doubt!

In this ayah, the principle that every humanly thing can be approached with doubt and one must not hesitate when it comes to the things coming from Allah because from Allah, emanates only Truth.

In addition, in these ayat, attention to the Jews' narcissism and arrogance is invited; it reveals that, despite they know the Prophet is a true prophet just like they know their own sons and what he does is truth, a group from among them concealed this truth. Reason for such behavior of them is given in other surat:

Surah An-Naml 14:

14And while their selves were completely convinced with these, they consciously denied them for they did wrong; acted against their own good by associating others with Allah and because of their arrogance. – Look how was the end of the corrupters! –

Surah Al-Baqara 89:

89And when a book; the Qur'an which comes from Allah to confirm what is with them –then, they intended to prevail over the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb and that which they recognized came to them- they concealed it themselves. Then, curse of Allah/deprival of His mercy is upon those who conceal the divinity of Allah and the fact that He is Rabb.

Classical sources provided the following events in terms of this ayat:

According to the rumor, Omar told the following to Abdullah b. Selam: “Do you really know Mohammad (Peace be upon him) as you know your own son? He gave the following answer: Yes, even beyond that. Allah sent down His custodian in His heaven to His custodian on earth by specifying his qualifications and I knew him with these qualifications. As for my son, I don't know about what his mother did”.⁴²

As told about Omar (r.a), he asked about the Prophet (Peace be upon him) to Abdullah ibn Selam (r.a). Abdullah ibn Selam told the following in response: “I know him better than my son”. When Omar said, “Why?” He said, “Because I don't question that Mohammad is a prophet but I can question my child because his mother might have committed treason”. Then, Omar kissed his head.⁴³

Surah Al-Baqara 148-151:

148And there is a direction for everyone; so they turn to that direction. Therefore, always haste for good/bring the good forward. Allah will gather you together wherever you are. Indeed, Allah is the One Who is the most competent over everything.

149And wherever you are, turn your face towards Masjid al-Haram/the untouchable educational institution immediately. Surely, this is the truth coming from your Rabb. And Allah is not careless to, unaware of your deeds.

150,151And wherever you are, turn your face towards Masjid al-Haram/the untouchable educational institution immediately. And you, wherever you are, turn your faces towards it as I have sent you a messenger from among you so he may recite the

Ayat to you, purify you, teach you the book and the laws, rules and principles that are set forth to prevent injustice, corruption and chaos and teach you that which you do not know, so there will be no proof against you –except for those who do wrong; act against their own good by associating others with Allah-, and so I may complete My favor upon you and so you may follow the righteous path. Then, do not fear them in awe with respect, love, knowledge, fear Me in awe with respect, love, knowledge.

In this group of ayat, after explaining that there are ideal targets and social and political strategies adopted by every people and that everyone steers towards his/her own target, the instruction of haste for good/bring the good forward then And from wherever you are, turn your face towards the Masjid al-Haram/the untouchable educational institution is repeated and order is given to adopt the “direction of Masjid Al-Haram” as qibla.

The word viche in the original of the ayah means “the direction toward which the face turns” which is the synonym of the word “qibla”. The direction here is the sociological -political direction; that is to say, target, ideal and strategy.

The most important point to invite attentions in this paragraph is the justification of making the “direction of Masjid Al-Haram” into “qibla” [target, social political strategy]. The justifications specified in the above ayat are as follows:

1) There will be no proof against you –except for those who do wrong, act against their own good–; that is to say, your state of being most powerful than everyone and no one can oppress you.

2) As I send upon you a messenger from among you so he may recite the Ayat to you to purify you, teach you the book and the laws, rules and principles set forth to prevent injustice, corruption and chaos and teach you that which you do not know and so I may complete My favor upon you; that is to say, making use of the book and wisdom and get rid of lack of knowledge thanks to the expansion of the religion of Allah.

3) So you may follow the righteous path; that is to say, you can reach the salvation.

So Allah shows these issues as justification for adopting the direction of Masjid Al-Haram as a qibla/target. Upon a bit of contemplation; it is a reality that every honest person will accept that with the turn of a face in the prayer physically toward the Masjid Al-Haram, these truths will not be accrued; that is to say, by doing so, what Allah wants from us will not be provided.

Then, what must be understood from the expression of “towards Masjid Al-Haram”? Answer to this question is given in the Qur'an as follows:

Surah Ali-Imran 96-97:

96,97Indeed, the first house that was built as a blessing for the mankind and a guide for all universes is the one that is in Mecca. There are explicit evidences/signs; the place where Abraham performed duty [where he was educated, trained and rose up against

association others with Allah] in it. And whoever enters there will be safe. And visiting the Bayt [House]/theological education center, going there for theological education is a right of Allah upon the people who are able. And whoever conceals the truth, let him know that Allah is certainly free of need of all universes.

Surah Al-Ma'idah 97:

97Allah has made Kaaba; the Bayt al-Haram, the haram/forbidden month, offering beasts as food for those who fulfill hajj [pilgrimage] and marks attached to the animals that are sent so those who fulfill hajj [pilgrimage] may eat, a standing; shaking, salvation of themselves for the people. This is so you may know as well that Allah knows all that is in the heavens/universe and on the earth and Allah is the One Who knows everything in truth.

When what is highlighted in the above ayat is taken into account, following can be determined regarding the properties of “Masjid Al-Haram”:

- Masjid Al-Haram or Beytullah or Kaaba (they all mean the same thing) is a house [school] prepared for humans (not for only one person) on earth.
- There, the place of the Prophet Abraham [where he stood up and rebelled and fought against the tyrants] is present.
- There, everyone must be safe, untouchable and free, there must not be oppression and cruelty.
- There, the laws, rules and principles set forth to prevent injustice, corruption and chaos must be put into practice and everyone must learn what he does not know.
- That place must be kept clean for those people visiting there and walking around, worshippers, teachers and students.
- Muslims must adopt a musalla [the place where salah is fulfilled] from the place of Abraham.
- Those people who find the opportunity to visit must visit there.

When the properties of the “Masjid Al-Haram” specified in the Qur'an are determined as stated above, it is seen that what is pointed out is not about the physical structure of the Masjid Al-Haram, Beytullah or Kaaba, but their functions and making of the Kaaba by the Prophet Abraham is his inauguration and operation of the school of education. Accordingly, what must be understood from the expression of “towards Masjid Al-Haram” and what must be done to turn “towards Masjid Al-Haram” appear automatically:

- Autonomous divinity schools [“All Natural Sciences are naturally divinity schools] must be opened and the teachers who teach the divinity and education in these schools [those who perform ruku] and students [those people who are convinced to receive a divinity education] must be superintended.
- Social support institutions must be established for the establishment of salah.
- Required military power and organization must be established to be superior to the enemies. Good educators and military officers must be trained in this field.

Therefore, the qibla/strategy specified in the Qur'an and ordered by Allah is this. It is not turning of their direction by people toward Mecca physically while performing prayer.

With this strategy, the Prophet will teach the society Allah's principles that prevent cruelty and ensure justice and earn the title of governor in the society. After these ayat, the period of Medina, our Prophet became actually "President" [he carried out the task of being a messenger and governorship, including commandership].

Following ayat are for such duty of him:

Surah Ali-Imran 31:

31 Say: "If you love Allah then follow me so Allah may love you and forgive your sins for you. And Allah is the One Who removes the sins of His servants, does not punish them and has much forgiveness, the One Who is the possessor of vast mercy".

Surah An-Nisa 80:

80 Whoever obeys the Messenger has obeyed Allah. And whoever turns away, We have not sent you as a protector/guardian for those who turn away.

Surah Al-Hashr 7-8:

7,8 And the Fai [revenues yielded without fighting and making any effort] Allah has given to His Messenger from the people of that city belong to Allah, the Messenger, those poor who have immigrated – and they have been expelled out of their lands and deprived of their wealth while seeking for the bounty and acceptance of Allah, and they help Allah and His Messenger. They are the ones who are the righteous-, orphans, the needy and travelers so the luxury brought by the power; the authority will not only be for the rich among you. Whatever the Messenger has given you, take it immediately. And whatever he has forbidden you, turn away from it. And enter under the guardianship of Allah. Indeed, Allah is the One Whose punishment/penalty is very severe.

Surah An-Nisa 59:

59 O you who have believed! Obey Allah, obey the Messenger and those in authority/main governor from among you. Then, if you disagree over anything, rely on Allah and His Messenger for it, if you should be the ones who believe in Allah and Akhirat [Afterlife]. This is better and more appropriate in finding the best solution.

As a result, we say: Qibla is not the element of prayer as practiced but the social and political target of the Muslims in life.

FOOTNOTES

1 Lisan al-Arab, 5/387; Taj al-Arus, 19/606

2 Lisan al-Arab, 5/387; Taj al-Arus, 19/606

3 Collection of the Qur'an into book

4 Rabb means "The One Who disciplines and educates, One Who guides his creations to a certain target/targets within the frame of a schedule, one who programs and manages the development". This word, in absolute terms, is used for Allah alone. As to humans, it is used in such forms as "the rabb of the house", "the rabb of the workplace", etc. The English term closest to this term in the context of meaning is "boss". While having a meaning close to rabb, this word does not cover the meaning of rabb entirely as it is used only in the commercial context. For this reason, since we did not have the possibility to explain the term rabb with multiple words, we had to leave it in its original Arabic form. Therefore, our readers should keep the above mentioned definition in their minds.

5 Allah does not have a gender. However, in the language of English, 3rd singular personal pronoun is used differently for male and female. It is the male personal pronoun which is used in the official writings such as law, circular notice and regulations. Because of this character of the language of English, the pronoun of "He" has been used for "Allah".

6 Lisan al-Arab, v. 9, p. 297-301; Taj al-Arus, v. 10, p. 442-448

7 Lisan al-Arab, 2/204; Taj al-Arus, 11/73, "J-m-a"

8 Qurtubi

9 Suyûti, ed-Durru'l-Mensûr, VI, 218; quoted from Darekutni by: Ibn Sa'd, Tabakat, III, 118

10 es-Serahsi, II/22-23; Ibnü'l-Humam, Fethu'l-Kadir, I/417

11 Abu Davud, I/644, hadith no: 1067; Darekutni, II/3; Bağavi, Şerhu's-Sünne, I/225

12 es-Serahsi, II/22-23; Ibn Abidin, Reddû'l-Muhtar, I/591, 851-852

13 Sahih-i Bukhari, "Kitab al-Jumu'ah", Bab: 35, No: 57

14 Tebyinu'l Qur'an; v. 3, p. 137-145

15 Taj al-Arus, v. 13, p. 560-561 and Lisan al-Arab, v. 3, p. 398-399

16 Lisan al-Arab, v. 5, p. 589

17 Lisan al-Arab, v. 9, p. 31-32

18 Lisan al-Arab, v. 8, p. 658-660

19 al-Müfredat, "Fahsha"

20 Tebyinu'l Qur'an; v. 1, p. 427-430

21 Lisan al-Arab, 3/101-102

22 Qurtubi, al-Camiu li-Ahkami'l-Qur'an

23 Lisan al-Arab, 2/216-222; Taj al-Arus, 1/377, 86

24 Lisan al-Arab, 4/623, "Skr"

25 Lisan al-Arab, 5/285, "Sahv"

26 Bukhari, "Two Bairam", Bab: 6, No: 8

27 Lisan al-Arab; v. 4, p. 497

28 Lisan al-Arab; v. 4, p. 232-233, "Rakea"

- 29 Tebyinu'l Qur'an; v. 2, p. 69-71
- 30 Current Religious Issues Consultation Meeting 1, Final Declaration Clause, 36
- 31 For more information, see Sunnah books
- 32 Abu Davûd, "Salah", 3
- 33 Bukhari, "Kitab al-Adab", Bab: 36, No: 56
- 34 History books can be viewed for the details of the issue
- 35 Lisan al-Arab; 7/227-234 "Qbl"
- 36 Qurtubi, al-Camiu li Ahkami'l-Qur'an
- 37 For the detailed meaning of the word sema, see. Tebyinu'l Qur'an; v. 1, p. 526-527.
- 38 Qurtubi, al-Camiu li Ahkami'l-Qur'an
- 39 Razi, al-Mefatihu'l-Gayb
- 40 Ibn Kesir
- 41 Ibn Kesir
- 42 Qurtubi, al-Camiu li Ahkami'l-Qur'an
- 43 Razi, Mefatihu'l-Gayb

ZAQAH

“زك و zk v”, the root of “الزكاة Zaqah” which is one of the fundamental elements of the religion of Islam, means “reproduction and increase, purification” and that which is given by Allah; which increases, multiplies from the species of fruit and cereals is called “زكاء zeka”. One of the derivatives of this root, the word of “الزكاة Zaqah” means “صلاح Salah; the best, cleanest and the most correct form of a thing”. “Zaqah of a property” is “Cleaning of the property and rendering it pure, clean-limpid.”¹

“التزكية tazqiya”, one of the infinitives of the word, means “Cleaning, improving, creation of abundance, growing and purify”. As a Qur’an concept, “tazqiya” means the purification of the soul, cleaning it from polytheism, sin, nifaq [hypocrisy], rics [dirt], ignorance, bad feelings and similar things and teaching it obedience and taqwa [surrendering under guardianship of Allah]. We see this meaning in the following ayat:

Surah Al-A‘la 14–17:

14-17 The one who purifies himself, who fulfills Salah; supports others financially and spiritually; strives to enlighten the community mentioning the name of his Rabb² will definitely save himself. But you prefer that simple worldly life. Yet, Akhirat [Afterlife] is better and ever lasting.

Surah Al-Layl 14–21:

14-16 That is why, I have warned you of a fire which is blazing in which no one except those who deny, who turn away, those who are the most unhappy will enter.

17-21 The one who gives his wealth to purify himself without expecting a recompense in return, only seeking the countenance of his Sublime Rabb, who has entered under the guardianship of Allah will be kept away from it. And that one will definitely be satisfied soon.

Surah Ash-Shams 1–10:

1-10 The Qur’an and the social enlightenment that it spreads, the Messenger and believers who follow the Qur’an, those peoples who are enlightened with the light of the Qur’an, those peoples who are deprived of the light of the Qur’an, scholars and the knowledge that exalts the scholars, those who are utterly ignorant and the principles and mentalities that make them like this, those who have found their selves and the factors which make find the self – *then Allah inspired man instincts of transgressing and protecting himself/committing sin and abilities of being under the guardianship of Allah; He coded to his genes* – is the evidence that, he who purifies his self has truly been saved. And he who consciously denies it, has definitely lost.

Purification of the soul by a person is a state that is only possible by having faith and doing good deeds. What dirties a person is the disbelief and associating others with Allah

because the fact that associating others with Allah is impurity and those who associate others with Allah are impure is stated in the Qur'an (Surah At-Tawbah 28). In a person with belief, "taqwa" [entering under the guardianship of Allah] which is the reflection of belief will emerge and there will be a complete pure and clean soul. In a person without belief, "fujur" which is the reflection of faithlessness will emerge and there will be a soul that accommodates all kinds of social dirt.

Surah An-Najm 31, 32:

31,32 Whatever is in heavens/universe and whatever is on the earth belongs to Allah so that He³ may recompense those who do evil with what they have done, He may reward those who do good; - except for some minor glitches – those who avoid of the major sins and immoralities with "the best". Indeed, your Rabb is the One Whose forgiveness is vast. He is the One Who knows you best when He formed you from the earth and when you were fetuses in the womb of your mothers. Then, do not claim yourselves to be pure. He knows better who has entered under the guardianship of Allah.

The word of "الزكاة Zaqah" is derived from this root as well ("ز ك و" zkv). As we specified above, zaqah means, "صلاح" salah; the best, cleanest and the most correct form of a thing". The terminological meaning of "Zaqah" is **"The tax given by the believers as a debt of belief as a debt of being a servant in the state of the believers for the existence, continuity of the state and establishment of Salah [ensuring financial and spiritual support and safety]"**

As zaqah ensures the spiritual purity of the believers by making it possible for them to perform their worships in an independent state freely, thus rendering them perfect, purifies them from the passion of commodities, properties and children while performing this practise, and causes abundance in properties by purifying people from the dirt of sins and stinginess, this tax worship is called "zaqah". (Let us once again remember the "tazqiya" ayat we presented above.)

Believers have the task of protecting themselves, their acquaintances, all humans, all animals and nature from incitement, sedition, cruelty and corruption. These tasks assigned by Allah depend only on the fact that they are to have a state belonging to them and a land with clear border. Hence, Allah ordered that the believers must certainly have an independent state, defend that state, and wage a war with those people who wish to drive them out of their land.

As in every state, a material support, a tax, is needed for the state established by the believers to carry out the education, training, health, domestic and foreign security, infrastructure and religious services to guarantee future, and to protect the religion and the independent land.

Even though contemporary tax and the Zaqah tax in Islam are in accord with each other in form at some points, basically [in terms of the purpose and reason of receiving (benefit or power theory), areas of spending, section of the society from which it is received, values received and time for receiving)] they are different.

It is impossible for the believers who do not have free and independent land to live the principles of Islam and to continue their existence.

Zaqah is given only by believers. If foreign support comes for the believers to maintain the existence and continuity of the state, that state is destined to corruption. Zaqah is not requested by the state and received by means of using force. Believers give their shares willingly. Hence, zaqah takes place in the Qur'an always with the verb of "give" ("Give!" or "They give"). Taking of zaqah is by no means mentioned.

GIVING - "الإيتاء" iyta

Main root with three letters of the word of "إيتاء Iyta" that is translated into English as "to give" is "ي ت ا t t e". Actual meaning of "ي ت ا t t e" is "Coming of water to somewhere as a result of someone's opening of a furrow".⁴ In Arabic, "coming" is expressed with the word of "جاء cae", in addition to the word of "أتى eta". Actual meaning of "جاء Cae" is "Coming of water or rain into a pit by itself".⁵ This means that the two words are not exactly synonym and there is a difference between them. While "أتى eta" means "it came as someone acted as an intermediary", "جاء cae" means "it came by itself".

The conjugations "أتى e'ta, يؤتى yü'tiy, إيتاء iyta" of the verb of "أتى Eta" from "إفعال If'al" bab is generally translated and accepted as "Gave, gives and to give". When the first meaning of the word is taken into account, the actual meaning must be "Gave, gives and to give by opening a path, overcoming obstacles and bringing-taking".

With this technical information in mind, we must understand and translate all the "آتوا atuzzaqah, يؤتوا الزكاة Yu'tunezzaqah" expressions mentioned in the Qur'an as "Give zaqah by bringing / taking, they give zaqah by bringing / taking".

Believers maintain the establishment, maintaining and continuity of a state that is compliant with the principles of the religion of Islam, on the forefront rather than their own existence and lives. Failure or unwillingness by some people of giving zaqah in the state of the believers is the absolute sign that they are not believers.

Protection of all spiritual values and universal rights of the believers depends on their living in their lands safely. This rule applies to all the nations. Nations protect their existences from the outside attacks within the boundaries of their motherland and domestically, they ensure the safety of properties, lives, chastity and live with the freedom of religion and conscience.

In the Qur'an, the word of zaqah is used with its lexical meaning in two places (Surah Al-Kahf 81 and Surah Mary 13) and with terminological meaning in thirty ayat, being eleven times in the surah sent down during the Meccan period, and nineteen times in the Medinan surah.

They are as follows: Surah Al-Baqara 43, 83, 110, 177, Surah An-Nisa 77, 162, Surah Al-Ma'idah 12, 55, Surah Al-A'raf 156, Surah At-Tawbah 5, 11, 18, 71, Surah Al-Kahf 81, Surah Mary 13, 31, 55, Surah Al-Anbiya 73, Surah Al-Hajj 41, 78, Surah Al-Mu'minun 4, Surah An-Nur 37, 56, Surah An-Naml 3, Surah Ar-Rum 39, Surah Luqman

4, Surah Al-‘Ahzab 33, Surah Fussilat 7, Surah Al-Mujadila 13, Surah Al-Muzzammil 20, Surah Al-Bayyinah 5.

The zaqah tax takes place in twenty-nine places together with establishment of Salah [ensuring financial and spiritual support and safety]. This situation shows that it is a condition for zaqah for the believers that it is a must to have an independent state belonging to them and religion cannot be lived without the zaqah task.

Zaqah was, as stated in Surah Al-Baqara 43, Surah Al-A‘raf 156, Surah Hud 87, Surah Mary 31, 55 and Surah Al-Anbiya 73, a binding duty for the organized believer communities before us. They were also liable for zaqah. As specified in the ayat, there were those who fulfilled this duty and those who opposed to it and did not carry out the duty. Those who failed to do this duty perished.

The zaqah expressions specified in the Meccan Ayat (Surah Ar-Rum 38, 39; Surah An-Naml 1-3; Surah Luqman 4; Surah Al-Mu‘minun 4; Surah A'raf 156-157; Surah Fussilat 6-7) are not in imperative but in indicative. That is to say, it is not in the form of “Give zaqah!” but “They give zaqah, they don’t give it, they did not give it”. With these ayat, the fact that believers are to establish an independent state of believers in the future was underlined and the believers were encouraged and prepared for this.

Zaqah is one of Allah’s significant orders and one of the servants’ significant worships. Financial worships, like zaqah/tax, sadaqa/public revenue and infaq/aid were accepted by our Rabb as lending to Himself, He proclaimed them as the fee of Jannah [Heaven/Paradise] and those people who give zaqah/tax and infaq/aid as His helpers and acquaintances and additionally qualified them with the qualifications of the people who deserve Jannah [Heaven/Paradise], such as Muttaqi, Abrar, Musin, and Musalli.

Following Ayat are the ayat that must be in the minds of the believers at all times:

Surah Al-Hajj 39–41:

39-41 Those whom are waged war have been allowed to fight since they have been treated unjustly; driven out from their lands without right only because they have said “Our Rabb is Allah!”.

And surely, Allah is the One Who is the most competent to lead them to victory. If Allah had not eliminated and prevented some of the people with other people, all sprouts, buds, fruits on the trees, harvested grains, legumes, thorns in barren lands, all built structures, bazaars and malls; markets, all Salah; support institutions (workplaces; employment and procurement institutions, educational and training facilities and security centers) and all the masjids [school] within which the name of Allah is mentioned frequently would have definitely been demolished.

Allah will definitely help those who help Him -*who establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], who give zaqah/tax, instruct that which is acceptable for all and who forbid with Wahy [Revelation] and common sense that which is considered evil, if We make them have authority and home-*. Indeed, Allah is very powerful, almighty. And only to Him belongs the consequence of all matters.

Surah Muhammad 7–9:

7O you who have believed! Should you help Allah, He will help you and set your feet firm. 8As for those who deny, destruction will be upon them and Allah will waste their work. 9This is definitely because they disliked what Allah revealed. And Allah has made their deeds worthless.

Surah Al-Anfal 60:

60And collect any kind of force as you can against them and prepare war horses so you may make ideal people those who are enemy to Allah, your enemies and lower ones than those whom Allah knows but you do not. And whatever you spend for the cause of Allah will be paid to you fully and you will not be treated unjustly.

Surah Al-Ma'idah 12, 13:

12And surely, Allah took the solemn covenant of Israelites. And We sent from among them twelve supervisors/leaders. And Allah said: "I am surely with you. If you establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax, believe in My messengers, support them and loan Allah a good loan, I will definitely remove your evil deeds and admit you into the gardens of Jannah [Heaven/Paradise], underneath of which rivers flow. And whoever among you disbelieves; consciously denies the divinity of Allah and the fact that He is Rabb after this, he has certainly gone astray from the righteous path".

13Then, We cursed them for they had broken their covenants and made their hearts hard. They distort the words from their proper/literal meanings. And they have abandoned a significant portion of what they have been advised. You always see a treachery from them, except for a few among them. But, you, pardon them and do not mind. Indeed, Allah likes those who produce good.

Surah Al-Hadid 11:

11Who is the one who will loan Allah a good loan so He may multiply for him many times! And a noble reward will be for him as well.

And Surah Al-Hadid 18, Surah At-Taghabun 17, Surah Al-Baqara 245, Surah Al-Muzzammil 20.

Surah Al-Baqara 177:

177It is not "being righteous" to turn your faces to east and west. But, "the righteous people" are the ones who believe in Allah, the day of Akhirat [Afterlife]/the Last Day, angels, the Book, prophets; who give their wealth to relatives, orphans, needy, travelers and paupers and the ones who do not have freedom even though they love wealth and who give their wealth by loving Allah and who establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], who

give zaqah/tax. And they are the ones who fulfill their promise when they promise and who have patience in the times of hardship, illness and war. They are the ones who are true. And they are the ones who have entered under the guardianship of Allah.

Surah Al-Anfal 2-4:

2-4 Surely, the believers are those whose hearts fear in awe when Allah is mentioned, who get stronger in faith when His Ayat are recited to them and who rely only upon their Rabb,

who establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community]

and who spend from that which We have given them as provision for the cause of Allah. Indeed, these are the ones who truly believe. For them are degrees, forgiveness and a noble provision with their Rabb.

Surah Al-Mu'minun 1-4:

1 Indeed, the believers have maintained their status/succeeded.

2 They are the ones who are sincere in their Salah [supporting financially and spiritually; striving to enlighten the community].

3 And they are the ones who turn away from that which is vain.

4 And they are the ones who fulfill zaqah/give tax.

Surah Al-Mu'minun 57-61:

57-61 Surely, those who shake, fearing to be away from their Rabb for the deep admiration and respect to Him, those who believe in the Ayat of their Rabb, those who do not associate others with their Rabb, those who give what they give while their hearts are in awe for they will return to their Rabb; they are the ones who hasten in good deeds and who go ahead for good deeds.

Surah An-Nur 36-38:

36-38 There are such men in the houses in which Allah lets Himself to be raised and His name to be mentioned, who continuously purify Allah, commerce and business do not distract them from remembering Allah, establishing Salah [establishing and maintaining the institutions that support financially and spiritually; enlighten the community] and giving zaqah/tax. They fear a day in which hearts and eyes will overturn so Allah may recompense them with the best of what they did and increase from His bounties for them. And Allah provides for whom He wills without account.

Surah Luqman 2-5:

2-5 These are the Ayat of that book which contains laws as a guidance to the righteous path and mercy upon those who establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], who give zaqah/tax,

and those who certainly believe in Akhirat [Afterlife], who do good deeds –*they are upon a righteous path from their Rabb. And they are the ones who will reach the salvation-*.

Surah As-Saff 10–14:

10-13O you who have believed! Will I show you a beneficial business that will save you from a painful punishment? You will believe in Allah and His messenger; strive in the path of Allah with your wealth and lives. This is better for you, if you should know: He will forgive your sins and admit you into the gardens of Jannah [Heaven/Paradise], underneath of which rivers flow, and into the pleasant dwellings in the gardens of Eden. This is the great salvation. And another thing you will like: Help from Allah and an imminent conquest... And give the believers the good tidings.

14O you who have believed! Be helpers of Allah; as when once Jesus, son of Mary, said to apostles: “Who are my helpers for Allah?”. And apostles said to him: “We are helpers of Allah”. Then, a group of people believed in Israelites and another group did not. Then, We strengthened those who believed against their enemies so they prevailed.

Surah At-Tawbah 111–112:

111,112Surely, Allah has purchased from those believers who repent, worship, praise, travel, acknowledge the oneness of Allah, submit, command the good that is accepted by all, forbid the evil deeds, preserve the limits of Allah their lives and wealth for that they will have Jannah [Heaven/Paradise]. They battle in the cause of Allah; then they kill and are killed. This is the true promise of Allah that is in the Torah, the Bible and the Qur'an. And who is the one who is more faithful to his promise more than Allah? Then, rejoice over the business you did. And this is what the great salvation is. And give to the believers the good tidings!

Financial worships like zaqah/tax, sadaqa/public revenue and infaq/aid are at the same time the repayment to Allah in terms of the values owned. Our Rabb brought the good tidings that while performing these worships, our Rabb will not reduce but increase owned value.

Surah Saba 39:

39Say: “Surely, my Rabb extends His provision for whomever He wills of His servants and manages for him. And whatever you spend for the cause of Allah/provide sustenance, He will immediately compensate it. And He is the best of providers”.

Surah Ibrahim 6, 7:

^{6,7}And when Moses said to his people: “Remember the favor of Allah upon you; when He saved you from the family of Pharaoh who afflicted you with the evil of torment, strangled your sons; made you weak, unqualified by leaving you uneducated and covered your women with disgrace. There was a great trial for you from your Rabb that you would wear off in this. And when your Rabb declared: “Indeed, if you repay for the

blessings you are given, I will definitely increase for you and if are ungrateful, My punishment is absolutely very severe”.

Surah Ar-Rum 39:

39And whatever you give of *riba* [revenues which are obtained without effort, service and risk] to increase in the wealth of the people, will not increase with Allah. But what you give of your *zaqat/taxes* desiring the countenance of Allah...It is those who are the multipliers.

In addition, as in Surah At-Tawbah Ayat 5 and 11, giving *zaqah* is shown as the indicator of being believer; failure to do financial spending is shown in the passage Surah At-Tawbah 73-79 as the sign of *irtidad* (apostatize).

Surah Al-Baqara 110:

110And you, establish *Salah* [establish and maintain the institutions that support financially and spiritually; enlighten the community] and give *zaqah/tax*! Whatever good you do for yourselves, you will find it with Allah. Indeed, Allah is the One Who sees best what you do.

Surah An-Nur 56:

56And establish *Salah* [establish and maintain the institutions that support financially and spiritually; enlighten the community] and give *zaqah/tax* and obey the Messenger so you may receive mercy.

The Qur'an says one of their traits is the failure to give *zaqah* while dispraising the ones who associate other with Allah.

Surah Fussilat 6–7:

6,7Say: “I am only a human like you. I am revealed that ‘Your god is the One and the Only God’. Therefore, take a straight path to Him and ask Him for forgiveness”. O woe to those who do not give *zaqah/tax* and those associate others with Allah who consciously deny/disbelieve in *Akhirat* [Afterlife]!

A person who fails to give *zaqah* cannot be entitled to Allah's vast mercy and the friendship of Allah and His messenger because Allah commands as follows:

Surah Al-A'raf 156:

156,157Allah says: “I have My punishment; I will touch with it whom I will, and I have My Mercy; that encompasses everything. I will decree it especially to those who enter under guardianship of Allah, those who give *zaqah*; tax and who believe in Our Ayat; and those who follow the Messenger, the Prophet who is from the Mother City/Mecca who orders them the good, forbids them from evil, allows them that which is

clean and pleasant and prohibits for them that which is filthy and evil, relieves them of their burden, ties and chains which were upon them; whom they can find written in the Torah and in the Bible which are with them. Therefore, those who believe in him, show him a strong respect, support him and follow the light sent down with him will be the ones who will succeed”.

Surah Al-Ma'idah 55:

55Your familiars who are helpers, guides, protectors are only Allah and His Messenger, and the ones who have believed, who acknowledge the oneness of Allah and establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax.

Believers must certainly make an balanced budget for their state they have established to fulfill its function in a healthy manner and to keep it standing. The state of the believers ascertains the zaqah accordingly and collects it. **The budget can by no means yield deficits.** It is because, due to budgetary deficit, either the businesses are interrupted or it becomes obligatory to be indebted. Domestic and foreign borrowing endangers the independence and continuation of the country.

Who gives zaqah?

In the Islamic law books, it is seen that there is the condition of obtaining a particular scale of wealth. This particular scale of wealth is accepted “to own two hundred dirham=640 gram silver or approximately one hundred gram gold or forty sheep or thirty cattle or five camels, and approximately one ton of value from soil products; after a domicile, household furniture required for home, two garments for winter and summer, necessary gun, paraphernalia required for working ambiance, book, animal to ride on, servant costs, slave or servant, fee for an annual catering, financial means that will fulfill the debts (mandatory needs/Havaic al-asliyah)”.

The nisap/scale of wealth for zaqah is not a principle determined in the Qur'an by Allah. Allah did not stipulate such a condition. Zaqah is among the mandatory needs. **No nisap/scale of wealth is sought for giving zaqah.** Nisap/scale of wealth is taken into account in the extra and arbitrary state releases such as sadaqa/public revenue, infaq/aid, expropriation and sequestration. Each believer is obliged to participate in it for the continuity of the state of which he/she is a subject as much as his/her possibilities. A person can be hungry but cannot be homeless. For believers, an independent state and motherland belonging to them has priority upon their residences, dressing and their cars. A believer can sell whatever he has if necessary and gives it as a zaqah/tax.

Above all, zaqah is a worship. Believers are to abnegate from their essential needs in order to keep the state they have established standing. In the societies where the principles of the Qur'an are carried out in a healthy manner, the believers carry out this duty readily and by heart. Here, the benefit and power theories that are the justification of tax are not taken into account.

While receiving and spending the zaqah/tax and sadaqa (all the public revenues), equity measures are considered. Principles of “Property belongs to Allah and believers are brothers and sisters” are considered. For the expansion of the wealth of believers; here, equal treatment is not taken into account.

Surah Al-Hashr 7, 8:

7,8And the Fai [revenues yielded without fighting and making any effort] Allah has given to His Messenger from the people of that city belong to Allah, the Messenger, those poor who have immigrated – *and they have been expelled out of their lands and deprived of their wealth while seeking for the bounty and acceptance of Allah, and they help Allah and His Messenger. They are the ones who are the righteous-, orphans, the needy and travelers so the luxury brought by the power; the authority will not only be for the rich among you. Whatever the Messenger has given you, take it immediately. And whatever he has forbidden you, turn away from it. And enter under the guardianship of Allah. Indeed, Allah is the One Whose punishment/penalty is very severe.*

Measure of Zaqah

As we stated previously in terms of nisap/scale of wealth, in the first independent states of the believers, the measure for zaqah/tax was ascertained by Mohammad according to the agricultural economy conditions of the region. In every age, believers determine the amount of the zaqah/tax they will give through a council and with the measures with which balanced budget can be made. **The “one in forty” measure in zaqah is not Islamic.**

The state of the believers provides the budget with support by means of making investments and receiving profits as well as of receiving customs taxes from the non-Muslims in the state and foreign traders and receiving inheritance tax and receiving the surplus of the shares in inheritance.

Time of Zaqah

There is no fixed time for zaqah/tax in question. Believers give from their net assets at all times and from their production during the time of the harvest of crops.

Surah Al-An'am 141:

141Allah is the One Who builds gardens with and without trellises, dates, crops with many kinds of fruits, olives and pomegranates, similar to one another and dissimilar. Eat of its fruit when it yields, and give its due on the harvest day and do not be extravagant. Surely, Allah does not like those who commit extravagance.

In this ayah, in the expression of “*give its due on the harvest day*”, the word of “due” is a general expression and means “zaqah” in our opinion. However, as the believers were not organized when this ayah was sent down yet, it was not named as “zaqah/tax”. Hence,

this “due/right” on the products was subsequently privatized and expressed as “zaqah/tax”.

As understood from the ayah, in the areas where the economy is dependent on agriculture, as in their period in which the Qur'an was sent down, the right for Allah is given in the period when “the fruits are picked being ripened”. Accordingly, in the nonagricultural revenues (commerce, service, industry), the day of payment of Allah's right must be the time of acquiring the money; that is to say, “the day of earning”. Therefore, in such revenues, just like the tax withholding applied on salary payrolls, Allah's right must be allocated instantly and given forthwith. **Havl havelan** (passing of one year after earning) is not an Islamic principle.

FOOTNOTES

1 Lisan al-Arab, Tajj al-Arus

2 Rabb means “The One Who disciplines and educates, One Who guides his creations to a certain target/targets within the frame of a schedule, one who programs and manages the development”. This word, in absolute terms, is used for Allah alone. As to humans, it is used in such forms as “the rabb of the house”, “the rabb of the workplace”, etc. The English term closest to this term in the context of meaning is “boss”. While having a meaning close to rabb, this word does not cover the meaning of rabb entirely as it is used only in the commercial context. For this reason, since we did not have the possibility to explain the term rabb with multiple words, we had to leave it in its original Arabic form. Therefore, our readers should keep the above mentioned definition in their minds.

3 Allah does not have a gender. However, in the language of English, 3rd singular personal pronoun is used differently for male and female. It is the male personal pronoun which is used in the official writings such as law, circular notice and regulations. Because of this character of the language of English, the pronoun of “He” has been used for “Allah”.

4 Lisan Al-Arab

5 Lisan Al-Arab

THE CONCEPT OF MIRACLE AND THE MIRACLES OF THE PROPHETS

THE CONCEPT OF MIRACLE

“Mucize” (Miracle) have been derived from the root of ‘Acz’ in Arabic which means “that which incapacitates”. With this, **“that which incapacitates the reason and might of human”** is meant. In the western languages, it is taken from the Latin word of ‘miraculum’ as ‘Le miracle’. It means “Something extraordinary, a situation that is splendid (extraordinary)”.

So, is an event which is considered as a “Miracle” possible in the universe?

Let us consider this in terms of the events in the universe:

DETERMINISM IN NATURE

In determinism, there is no mysterious event and force that is not a subject matter of experiment. Events pursue one another in the universe. That is to say, one event causes another event that creates another. The universe continues as the chain of events. What causes an event is also another event; not a metaphysic or supernatural force.

There is a reason for everything in the universe. Nothing happens without a reason. The reason of anything is an event of its own type. The first event is called CAUSE and the second event is called EFFECT. There is a mathematical ratio between cause and effect. When the cause takes place, the effect takes place COMPULSORILY.

According to this rule, if a strict DETERMINISM is dominant in the universe; that is to say, if everything is in a CAUSE-EFFECT relation, anything such as miracle cannot be present.

Some people approached to this topic in terms of contingency and relativity in nature and accepted that these things may happen.

CONTINGENCE IN NATURE

As it is seen above, there is an obligation in determinism. So, when the event A takes place, the event B must take place as an obligation. For example, if water is heated up to 100 degrees, it boils definitely and obligatorily.

So the opposite of this obligation is CONTINGENCE. According to this law, when an event A takes place, the event B may not take place.

While determinism was accepted in the century XVIII strictly, scientists such as Leibniz and Emile Boutroux proved in our age that there is contingency in nature but determinism. Bergson, Guenat, Reinke and Driesch asserted that determinism is not present in the world of living beings and made the movement of VITALISM and combined their thoughts in this regard in their work entitled ‘Contingence of the Laws of Nature’.

According to the principles of this contingency, it is possible that an EFFECT, an event can take place without the emergence of a miracle or a natural cause.

RELATIVITY IN NATURE

With the basic concepts of the sciences like physics, chemistry and mathematics such as Mayer Principle, Newton laws and Kepler Principles, studies were conducted on non-living objects and considering that such principles were certainly true, obligation of determinism was accepted.

However, the innovations that took place in the fields of physics and mechanics changed such strict understanding of determinism from its root. A. Einstein (1879-1958) made a revolution in physics, chemistry and mathematics with his Relativity Theory which is proved by high mathematics. According to this theory:

- a) There is no constant mass. Mass is subject to the speed of the objects.
- b) There is no matter, there is energy.
- c) The universe is N dimensional, not 3 dimensional.
- d) There is no time and space objectively. They depend on the movements and appearance of objects.
- e) General gravity is not a force but a geometric property of the universe that is explained with the curvature of space.

In this case, it may be thought that a miracle can take place according to the relativity in nature.

In the world of the living beings, there is almost no place for determinism. There, there is no obligation between reason–outcome, cause–effect. Everything is around contingency. A reaction that is equivalent to action is never encountered. For example, the plants and animals feeding under the same conditions acquire different structures.

In the religion terminology:

Miracles are the extraordinary (unusual, contrary to the rules of nature) things for the person alleging to be a prophet to exhibit by the permission of Allah in order to prove that this cause of him/her is true.

After defining miracle, the Muslim theologians institutionalized the conditions of this.

CONDITIONS OF A MIRACLE

Miracle is not the personal skill of the one who shows it. It is granted to him/her by Allah in order to fulfill his/her duty, prove his/her cause and convince the society.

In order to consider an event a miracle:

- It must be carried out without a cause and reason. (It must be contrary to determinism)
- It must be extraordinary.
- No one but the person alleging to be a prophet must be able to carry it out.
- The event that takes place must not refute him/her.
- It must take place in compliance with its objective.
- It must be in his/her period of prophethood, not earlier life

- It must be manifest. That is to say, it must take place before the eye of everyone and everyone must see it.

In line with the explanations we have so far included, let us take a look at the miracles (!) which are claimed to have been granted to the prophets. As mentioning all the prophets and their miracles attributed to them one by one will prolong the subject matter, let us scrutinize the miracles attributed to Jesus, Moses, Muhammad and Abraham from the Qur'an.

In the Qur'an, the word of miracle is not mentioned. In the Qur'an the word of "Ayat (evidences/signs)" takes place.

Surah Al-Mu'min 78:

78And indeed, We sent many messengers before you. Among them are those We have related to you, among them are those We have not related to you. No messenger can bring an evidence/a sign except by permission/knowledge of Allah. And when the command of Allah comes, it will be fulfilled in truth. Those who commit falsehood has lost and suffered in this.

Surah Ar-Ra'd 38:

38Surely, We have sent prophets before you as well. And We gave them spouses and descendants [sons and daughters] as well. It is not for a prophet to bring an evidence/a sign without permission/knowledge of Allah. For every end of the term, there is a decree.

Our Rabb¹ expressed every entity and event that is the evidence/sign of His own existence and oneness as Ayah.

Ayah revealed to Muhammad (evidence/sign)

In the pre-Islamic societies, narration of the mythological events was widespread. In mythology, many demigod humans are depicted. When the Messenger came, the society wanted and expected from him to exhibit skills, just like in mythology, to have a golden house, to ascend into the heavens/universe, to bring a complete book from there, to have an angel with him as in their beliefs, not to eat, not to drink, to have a garden of dates and grapes underneath of which rivers gush forth, to make the heavens/universe fall on themselves. But they were notified by Allah that only the Wahy [revelation], the Qur'an, was sufficient as the proof of Muhammad's duty as a messenger. And at all times, as the proof of Muhammad's duty as a messenger, only the Wahy [revelation], the Qur'an, was shown.

Surah An-Najm 1-4:

1Every descending of the Ayat which have descended group by group is the evidence that, 2your companion has neither gone astray nor has he transgressed. 3And He does not

4 speak of his vain, transitory desire. 4What he says to you; those groups of Ayat that have descended, are nothing but the revelations which have been revealed to him.

Surah Ya-Sin 1-6:

1 Ya, Sin.

2-6 The Qur'an that contains the laws/that is prevented from corruption which is sent down by the One Who is the most exalted, the most powerful, the most honorable, the invincible/the subduer, the possessor of vast mercy so you may warn with it those people whose ancestors were not warned and thus who are apathetic is the evidence that you are among those messengers and indeed you are on a straight path.

Surah Al-Ankabut 50, 51:

50 And they said: "Why have not evidences/signs been sent down to him from his Rabb?". Say: "Evidences/signs are only with Allah. I am only an explicit warner".

51 And is it not sufficient for them that We have revealed to you the Book that is recited to them? There is absolutely a mercy and a reminder in this for a people who believe.

When our Rabb said "Hasn't what was sent down been sufficient?", the truth that Allah has not given to His prophets anything but the Wahy [revelation] as an evidence/sign is also explained.

In fact, when Moses confronted the Pharaoh, the Pharaoh asked a proof from Moses and Allah made Moses to exhibit his knowledge as a proof:

Surah Al-A'raf 103-108:

103 Then after those messengers/those people, We sent Moses with Our evidences/signs to Pharaoh and his chiefs but they treated the evidences/signs unjustly. See how was the end of those corrupters!

104,105 And Moses said: "O Pharaoh! Truly I am a messenger sent by Rabb of all universes. I am liable to say nothing but the truth about Allah. Truly, I have come to you with a crystal clear evidence from your Rabb. So let the Israelites leave along with me".

106 Pharaoh said: "If you have come with evidence, then bring it forth if you are one of those who tell the truth".

107,108 Then Moses threw his knowledge forth and it obviously became "a devourer". And he pulled out his strength and put it open; then his strength was excellent and perfect for the audience.

Surah Ash-Shu'ara 31-33:

31 Pharaoh said: "Well, bring it forward now, if you are one of those righteous".

32 Then Moses brought his knowledge forward; and suddenly the knowledge of Moses is an explicit "devourer".

33 He pulled his power out and that power is perfect to the audience, flawless.

In many Ayat of the Qur'an, Allah expresses that the Wahy [Revelation] is "His own work/affair" and Wahy have been/can be made by no one but Him.

Allah chooses messenger

Surah Al-Hajj 75,76:

75,76Allah chooses messengers from among the harbingers of the Day and from among the mankind. Indeed, Allah is the One Who hears best, sees best, He knows that which is between their hands and behind them. And all matters will be returned only to Allah.

Leaving a soul (to reveal/Wahy) is a work that is specific to Allah and Allah reveals the soul to whomever servant of Him He wills.

Surah Al-Mu'min 15:

15He is the One Who raises the degrees, the owner of the greatest throne/position: He places the revelation which is from His own command/His own affair to whomever He wills of His servants to warn about the day of meeting.

Surah Al-Isra 85:

85And they ask you about the Wahy. Say: "Wahy [Revelation] is of the affair of my Rabb. And you have been given nothing except a little knowledge".

Surah Ash-Shura 52, 53:

52,53Thus We have revealed to you the soul/the Qur'an which is of Our own command/affair. You did not know what the book was, what faith was. But We made it a light/soul with which We guide from whomever We will of Our servants. Without a doubt, you also guide to a straight path; the path of Allah for Whom those in the heavens/universe and on the earth are. So open your eyes! All matters return only to Allah.

Surah Ad-Dukhan 2- 7:

2-7The explicit Book/the Book which clarifies is the evidence that indeed We sent it down, as an affair from Us, during a night in which every matter/event distinguished, everything was given in abundance, earnings was high, was full of laws, rules and principles that are set forth to prevent injustice and chaos. Indeed We are warners. Surely, We are those Who send messengers as a mercy from your Rabb, Rabb of the heavens/universe, the earth and all that is in between - If you are those who certainly believe-. Indeed, He is the One Who hears best, knows best.

According to these Ayat, Wahy [Revelation], just like the first creation, is a thing that is specific to Allah. The fact that Wahy is the biggest evidence;sign comes from this fact. Trying to understand the question of "how" for the Wahy being evidence; sign through

the theories in the universe is nothing but beating the air. However, it is necessary to evaluate every event that Allah did not say, “This is something specific to me” through scientific principles.

It is necessary to stop and think at this point.

Despite these facts, as a result of that the previous holy books have been falsified and the Qur'an has been misunderstood, people attributed many extraordinary qualities to the prophets. So much that, the miracles (!) attributed to the other prophets were multiplied by thousands and adapted to last Prophet Mohammed. This way, the last prophet has been made the deity of the deities.

They adapted thousands of miracles (!) to our prophet. All of them are severe extremism. They wrote volumes of books and they exhibited the products of their imaginations just like novels.

Despite the fact that the Book which was revealed to the Messenger is sufficient (as an evidence-sign) has been specified above, such fabrications were unfortunately conducted. Although the Qur'an is the GREATEST of the evidences and signs, those persons who are unable to comprehend this, fabricated miracles (!), and even, as severe extremism, ascribed DIVINE QUALITIES to the Messenger, and they went astray.

The Qur'an is an evidence/sign all by itself thanks to the knowledge it provides in terms of LITERARY ARTS, THE SUBJECTS IT CONTAINS, PHYSICS, CHEMISTRY, BIOLOGY and ASTRONOMY THAT WE ARE NEWLY ABLE TO UNDERSTAND. Hence, it challenges the humanity as **‘YOU CANNOT BRING FORTH THE LIKE OF IT, AN INDEPENDENT DIVISION OF IT, AND AN AYAH OF IT EVEN IF YOU TRY TO BRING FORTH’** You can see these challenges in Surah al-Baqara 23, Surah Al-Isra 88, Surah Jonas 54, Surah Hud 13, Surah At-Tur 33, 34.

This challenge has been ongoing for fifteen centuries and will continue until the Qiyamat [Resurrection]. The Qur'an is the GREATEST of the Ayat (evidences/signs) in their form that has impressed since its descend and will be impressing trillions of people in the future.

MIRACLES (!) OF JESUS

As it is known, with regard to Prophet Jesus, Muslims accept miracles such as that he spoke when he was on the cradle, that he resurrected the dead, that he made the innate blind seeing just like the sound people, that he healed albaras which is a skin disease, he informed about the things that his people ate or stored to be eaten, that he was born without a father, that he knew the holy books of Allah, the Torah, the Bible and the Qur'an, that he made a thing like bird from mud and gave a life to it and made it fly with his breath, that he notified about the auspicious person, our Prophet Mohammed, who will come after him; and the Christians accept miracles like that he converted water into wine, he stopped a storm, that he healed ill persons and blind ones as well as paralyzed

and leprous people, he exorcised, that he informed of the future, that he changed his appearance, that he increased the food and drink, he made the commodities more productive.

We are leaving the analysis of the expressions specified in the books of the Christians (Matthew 8:23-27, John 2:1-11, Matthew 8:14-15, John 9:1-41, Luke 5:17- 46, Mark 10:46-52, Luke 17:11-19, Mark 4:39.) to the Christians and analyzing the Ayat in the Qur'an which have been used to make miracles for Prophet Jesus:

Surah Ali-Imran 45-51:

45,46And when the harbinger Ayat once said: "O Mary! Allah gives you the good tidings of a word from Him. His name will be Jesus the Messiah, son of Mary. He will be honorable in the world and in Akhirat [Afterlife]. And he will be among those who have been brought close and the righteous. He will speak with the people as an adult and in a higher position. 48And Allah will teach him the book, the laws, rules and principles that are set forth to prevent injustice, corruption and chaos and the Bible and the Torah.

49-51And He will make him a messenger to Israelites to say, 'The truth is that I have brought/come to you with an evidence/a sign from your Rabb; surely, I design for you a clay; mud; ceramic object; thurible (censer) that resembles a bird. Then I blow into it; form an aerosol so, by permission of Allah, all that which causes illness will become a bird/fly away. I remove the blindness which is not from birth, poisoning of snake, scorpion and lizard/harmful plants in the vineyards, gardens and farms by permission/knowledge of Allah and I revive the social dead by permission of Allah. I inform you about your food that you will eat and store in your houses; save to eat later. – If you are the ones who believe, there is definitely an evidence/a sign in this for you.- I confirm the contents of Torah only which is contained in the Bible as well. I will make lawful a part of that which has been forbidden to you. I have brought to you an evidence/a sign from your Rabb. Now enter under the guardianship of Allah and follow me. Surely, Allah is my Rabb and your Rabb. Therefore, worship Him! This is the righteous path'''.

Surah Al-Ma'idah 110:

110When Allah said: "O Jesus, son of Mary! Remember My favor upon you and your mother! When I strengthened you with the Wahy [Revelation] of Allah. You were talking to the people as a man in a high position and an adult. When I taught you the Book, the laws, rules and principles that were set forth to prevent injustice, corruption and chaos, the Torah and the Bible.

When you made an object [thurible] from mud; clay [ceramic] that looked like a bird with My permission/knowledge. Then you blew into it; formed aerosol, and they [pests that spread; transmit disease] became birds/went away immediately by My permission. You removed the blindness which is not from birth, poisoning of snake, scorpion and lizard/harmful plants in the vineyards, gardens and farms by permission/knowledge of Allah. And, again with My permission/knowledge, you brought forth/revived social dead.

And when you came to Israelites with explicit evidences and those who disbelieved in the divinity of Allah and the fact that He is Rabb from among them said: “This is only an explicit magic”, I protected you from them.

The source of the miracles attributed to Prophet Jesus is these Ayat. In fact, in these Ayat, the subject matter is the training of a messenger by our Rabb. While this topic is passed, content of the messages that was delivered once to Mary by Messenger Zachariah is explained as well.

The angels mentioned here are those revelations as in the Ayat of 42 and 43, and what the angels said are the messages in those revelations. Here, the narration is conducted by means of the art of intak (the art of giving voice to those other than human/to make them speak). In fact, these messages were revealed to Zachariah and Zachariah delivered them to Mary. In the Surah al-Ahzab, Ayat 30-34, we will see that the women of the Prophet are addressed through the Messenger.

In the Ayah 46, information about Jesus of “**He will speak with the people as an adult and in a higher position**” is given. In order to make this point more understandable, we are giving an analysis we conducted on the Surah Mary here:

.....

Surah Mary 29-34:

29Then Mary pointed to him; the one who was below her during the childbirth; Zachariah, and asked him to explain the situation. Zachariah guaranteed that Mary had given birth to the child without committing unlawful sexual intercourse and asked them to raise the child at the temple. They said: “How can we, chiefs of our people, speak to a Sabian; the one who has abandoned our religion/How do chiefs speak to a Sabian; the one who has abandoned our religion?”.

34This is Jesus [Isa], son of Mary, about whom they have been disputing according to the word of truth, and who says: “30Surely, I am the servant of Allah. He has given me the book and made me a prophet. 31He has rendered me blessed wherever I am. He has given me Salah [supporting financially and spiritually; striving to enlighten the community] and zaqah/tax as a liability as long as I live. 32And He has made me kind to my mother. And He has not made me a tyrant, an unhappy one. 33And Salam [health, peace, happiness...] be upon me, on the day I was born, on the day I will die, and on the day I will be resurrected again as alive. 36And indeed, Allah is my Rabb, and He is your Rabb as well. So, worship Him, this is the straight path”.

According to this interpretation, Mary fasted, complying with the recommendation of the messenger and did not answer to her people despite their saddening accusations. In addition to her silence, she pointed at the prophet ZACHARIAH, like she was saying “**He shall answer**”, and when her people said: “How can we, chiefs of our people, speak to a

Sabian; the one who has abandoned our religion/How do chiefs speak to a Sabian; the one who has abandoned our religion?”.

It is also understood from these Ayat that prophet Zachariah was Sabian like his son John; he abandoned Judaism.

We showed a hundred times that the Mushaf² arrangement committee failed to pay attention to the divisions and grammar rules; they ignored the fact that it had to be arranged one after another, and did not make a chronologic arrangement when they arranged the Mushaf. We considered that this issue might have stemmed from the fact that the arrangement committee was not experts of grammar and that they preferred the way of protecting the whole first, and then making the corrections.

However, the fact that this committee and its head responsible assignees remained insensitive to such negativities; that, thus, many events and massacres took place; even the prevention of the analysis of the arrangement for many reasons; made us think that the reason for this was not negligence or oversight but betrayal.

In the work of ours, we saw that the places of some Ayat, in the passages regarding Prophet Jesus (Surah Mary, Surah az-Zukhruf, Surah An-Nisa), were changed in the Qur'an, and that those Ayat did not correspond to their present location in technical and semantic grounds. We shared these as well.

Corruption in the arrangement in the passages and paragraphs, especially in the passages related to Moses and Jesus, makes us think seriously.

Some of the Ayat in the Qur'an were carried to the passage relating to Jesus and their place was changed in order to transfer the qualifications regarding the Qur'an to Prophet Jesus and wrong belief formations were deliberately supplied. With this betrayal in mind, we took it as a requirement of our belief to pore over the fact that whether there is a problem in the reading [qira'at] like the one in the arrangement or not and we re-handled the passage regarding Jesus in the Surah Mary and scrutinized it. And, we reached very important findings we have previously neglected there. We are interpreting these Ayat within the framework of the new findings and sharing them with you. Passages which are related to Moses will come in the later Surat.

Interpretation of the Ayah 29 according to the traditional understanding is as follows:

Upon this, she [Mary] pointed at him [child]. They said, “How can we talk to a person who is a little child in the cradle?”

According to this interpretation, Mary fasted, complying with the recommendation of the messenger and did not answer to her people despite their saddening accusations. In addition to her silence, she pointed at her baby as if she was saying “He shall answer”, and when her people said: “*How can we talk to a person who is a little child in the cradle?*”, then Jesus spoke while he was in the cradle.(!)

This meaning was supported with the meanings of the current reading of the Ayat of the Surat Ali-Imran 46, Al-Ma'idah 110 and Jesus was given the miracle of having spoken in the cradle. And Jesus, according to the current arrangement of the Ayat, said (!) when he was in the cradle, *“Surely, I am the servant of Allah. He has given me the book and made me a prophet. He has rendered me blessed wherever I am. He has given me Salah [supporting financially and spiritually; striving to enlighten the community] and zaqah/tax as a liability as long as I live. And He has made me kind to my mother. And He has not made me a tyrant, an unhappy one. And Salam [health, peace, happiness...] be upon me, on the day I was born, on the day I will die, and on the day I will be resurrected again as alive. And indeed, Allah is my Rabb, and He is your Rabb as well. So, worship Him, this is the straight path”*.

However, as we have clearly stated, the arrangement of this paragraph was not conducted accurately and Ayah 36, some of the words of Jesus, (*“And indeed, Allah is my Rabb, and He is your Rabb as well. So, worship Him, this is the straight path”*) were arranged as the Ayah 34 and the paragraph was deregulated and rendered meaningless. That is to say, this Ayah explicitly shows that, this paragraph has been touched.

Ayat 30–33 and 36:

34This is Jesus [Isa], son of Mary, about whom they have been disputing according to the word of truth, and who says: *“30Surely, I am the servant of Allah. He has given me the book and made me a prophet. 31He has rendered me blessed wherever I am. He has given me Salah [supporting financially and spiritually; striving to enlighten the community] and zaqah/tax as a liability as long as I live. 32And He has made me kind to my mother. And He has not made me a tyrant, an unhappy one. 33And Salam [health, peace, happiness...] be upon me, on the day I was born, on the day I will die, and on the day I will be resurrected again as alive. 36And indeed, Allah is my Rabb, and He is your Rabb as well. So, worship Him, this is the straight path”*.

We made our analysis on the word “المهد el-mehdi/cradle” which we see in the passage and in other Ayat regarding Jesus. It is possible to read this word, which was written in the first Mushaf copies without haraka (vowel point) just like the other words, as “المهد el-mehdi”, “المُهد el-mühdi” and “المِهد el-mihdi”.³

If this word is read as “المهد el-mehdi”, it means cradle; if it is read as “المُهد el-mühdi”, it means “High position”.

In the official Mushaf in our hands, the first place where this word is mentioned in relation to Jesus is Surah Ali Imran, Ayat 38, 39. In the copy of Isam of the first Mushafs, the 385th leaf where these Ayat take place is lost. This page was added by Davud b. Ali Keylaniy in Mecca in the year of 1437/841 and placed into the Mushaf.⁴ Those who

wrote the lost page did not mark the word of “المهد el-mhd” with a haraka (vowel point) in the Ayat. That is to say, they rendered the word readable as “المَهد el-mehdi”, المُهد el-mühdi and المِهد el-mihdi”.

If we read the word of el mehdi in Surah Mary 29 as “المُهد el-Mühdi”, the meaning of the Ayah becomes automatically “Then Mary pointed to him; the one who was below her during the childbirth; Zachariah, and asked him to explain the situation. Zachariah guaranteed that Mary had given birth to the child without committing unlawful sexual intercourse and asked them to raise the child at the temple. They said: “How can we, chiefs of our people, speak to a Sabian; the one who has abandoned our religion/How do chiefs speak to a Sabian; the one who has abandoned our religion?”.

Moreover, considering the truth that the word in the original of this Ayat which is read as “نكلم nükellimu” was without the haraka (vowel point) in the first copies of the Mushaf and the letters that constitute this word can also be read as “يكلّم yükellimü”, thus giving a meaning to the Ayah accordingly; we will see that the Ayah will mean, “Then Mary pointed to him; the one who was below her during the childbirth; Zachariah, and asked him to explain the situation. Zachariah guaranteed that Mary had given birth to the child without committing unlawful sexual intercourse and asked them to raise the child at the temple. They said: “How can we, chiefs of our people, speak to a Sabian; the one who has abandoned our religion/How do chiefs speak to a Sabian; the one who has abandoned our religion?”.

Having explained the readings [qira’at] and their meanings in the Ayat, we are returning to the issue of arrangement of the Ayat in the passage.

The Ayah 30 of the Mushaf we presently have starts with “قال qale (he said:)”. This ayah was arranged right after Ayah 29 and the meaning of “Jesus, the child in the cradle, said: “...”” was made. If these words had been a demonstration to those people who asserted that a child in cradle could not speak, the clause should have technically started with “fâ-i takibiyye (a preposition which is used while explaining an event that occurs with an affect of something else)” and the expression should have become “فقال fa qale...”. Hence, in the Ayah 29, Mary’s defense against the accusation to her came in the form of “فاشارت اليه fa esharet ileyhi /Then, she [Mary] pointed to him [Zachariah]” with “fa-i takibiyye (a preposition which is used while explaining an event that occurs with an affect of something else)”.

In sum, the Ayah 30 is not technically suitable for its location. The Ayah 30 is the continuation of the Ayah 34 in terms of technique and meaning. In the form of a clause, it is the adjective of the expression of “Jesus, the son of Mary” given in Ayah 34 along with

the Ayat 31, 32, 33 and 36. With the acknowledgement of this fact, the meaning of the paragraph will be as follows:

Surah Mary 29-34:

29Then Mary pointed to him; the one who was below her during the childbirth; Zachariah, and asked him to explain the situation. Zachariah guaranteed that Mary had given birth to the child without committing unlawful sexual intercourse and asked them to raise the child at the temple. They said: “How can we, chiefs of our people, speak to a Sabian; the one who has abandoned our religion/How do chiefs speak to a Sabian; the one who has abandoned our religion?”.

34This is Jesus [Isa], son of Mary, about whom they have been disputing according to the word of truth, and who says: “*30Surely, I am the servant of Allah. He has given me the book and made me a prophet. 31He has rendered me blessed wherever I am. He has given me Salah [supporting financially and spiritually; striving to enlighten the community] and zaqah/tax as a liability as long as I live. 32And He has made me kind to my mother. And He has not made me a tyrant, an unhappy one. 33And Salam [health, peace, happiness...] be upon me, on the day I was born, on the day I will die, and on the day I will be resurrected again as alive. 36And indeed, Allah is my Rabb, and He is your Rabb as well. So, worship Him, this is the straight path*”.

In this paragraph, duty of Jesus as a prophet and his life were summarized clearly. In his statement, there is no concession other than the Sunnetullah (Law of Allah) in question. The summary regarding mission of Jesus is also given in the following Ayat:

Surah Al-Ma'idah 72, 73:

72Surely, those who say: “Allah is the Messiah, son of Mary” have certainly become infidels; the ones who consciously deny the divinity of Allah and the fact that He is Rabb. Yet the Messiah said: “O Israelites! Worship Allah, my Rabb and your Rabb. Surely, whoever associates others with Allah, Allah will definitely make Jannah [Heaven/Paradise] haram/forbidden to him and his abode will be the Fire. And there will be no one from helpers for those who do wrong; act against their own good by associating others with Allah, by disbelieving”.

73Indeed, those who say: “Allah is the third of the three” have certainly become infidels; the ones who consciously deny the divinity of Allah and the fact that He is Rabb. Yet there is no god but the one God. If they do not desist from what they say, a painful punishment will definitely touch the infidels; those who consciously deny the divinity of Allah and the fact that He is Rabb from among them.

Surah Az-Zukhruf 63, 64:

63,64And when Jesus came with explicit proofs, he said: “I have brought you the laws, rules and principles that are set forth to prevent injustice and chaos and I have come to make clear to you some of that over which you differ. So, enter under the guardianship of

Allah and obey me. Surely, Allah; He is my Rabb and your Rabb. So worship Him. This is a righteous path”.

According to the text in this paragraph, the “Mühd” (at high position)”, is not Jesus but the chief temple attendants of that day.

As it is known, the expression of “المُهد el MHD”, which is the primary element of our subject matter, is mentioned in Surah Ali-Imran 46 and Surah Al-Ma'idah 110, regarding Prophet Jesus. When we read the word as “المُهد el Muhd” and give it a meaning this way, the meaning of the Ayat will be as follows.

Surah Ali-Imran 46:

He will speak with the people as an adult and in a higher position.

Surah Al-Ma'idah 110:

110When Allah said: “O Jesus, son of Mary! Remember My favor upon you and your mother! When I strengthened you with the Wahy [Revelation] of Allah. You were talking to the people as a man in a HIGH POSITION and an adult. When I taught you the Book, the laws, rules and principles that were set forth to prevent injustice, corruption and chaos, the Torah and the Bible.

When you made an object [thurible] from mud; clay [ceramic] that looked like a bird with My permission/knowledge. Then you blew into it; formed aerosol, and they [pests that spread; transmit disease] became birds/went away immediately by My permission. You removed the blindness which is not from birth, poisoning of snake, scorpion and lizard/harmful plants in the vineyards, gardens and farms by permission/knowledge of Allah. And, again with My permission/knowledge, you brought forth/revived social dead. And when you came to Israelites with explicit evidences and those who disbelieved in the divinity of Allah and the fact that He is Rabb from among them said: “This is only an explicit magic”, I protected you from them.

In these Ayat, contrary to Surah Mary 29, the one who is in the high position is Jesus. Our Rabb granted him high positions. We see this in Surah An-Nisa (Ayah 158) “**They certainly did not kill him. Rather, Allah ascended him to Himself/raised him in degree**”. It was stated that such high positions were granted to Prophet Idris as well.

Surah Mary 56, 57:

56And mention/remind Idris [Enoch] in the Book. Indeed, he was a righteous person, a prophet. 57And We raised him to an high place.

According to what is understood from these remarks, the locations of the Ayat of the passages regarding Jesus in the Mushaf and their readings were deliberately changed in order to give Jesus a special status. By having done these, Jesus was made to speak in the cradle, ascend into the Heavens beside Allah, people were convinced that he would return

from there, his return was considered to be the sign of the Qiyamat [Resurrection] and the belief that everyone will believe him before death was expanded.

As far as it is known, the Jews and the Christians do not accept that Prophet Jesus spoke in the cradle and assert the following views:

“If this event had truly taken place, it would have expanded along people in the form of rumor as a very interesting and impressive event and it would never be forgotten. Yet, such event has never been heard and such belief never existed in even the most fanatics of the Christians. In addition, it is an historical reality that the Jews were the enemies to Jesus at that time. Hence, when Jesus proclaimed himself as a messenger, they tried to kill him. If Jesus had spoken in the cradle and proclaimed himself as a prophet, the Jews would have annihilated him even at that time”.

.....

Resuscitation of Jesus of the dead

In this paragraph, the fact that Jesus would say to the Israelites “***I will resurrect the dead with the permission of Allah***” was notified to Mary before Jesus was born. Here, resuscitation of Jesus of the dead was perceived in the actual sense and many sagas were propounded. We think it is unnecessary to include them herewith.

However, when we look at the Qur'an, we see that in many Ayat (Surah An-Naml 80, Surah Fatir 22, Surah Al-An'am 122) the expression of “dead” is used not as an actual dead but “living dead (spiritually dead)”. The expression of “dead” in these Ayat is used, as seen, for the persons who were spiritually dead; deep in association and denial, lost their reason and conscience.

Meanwhile, we must remember that the Qur'an was sent to revive such dead persons and it is the soul:

Surah Ash-Shura 52:

52,53 Thus We have revealed to you the soul/the Qur'an which is of Our own command/affair. You did not know what the book was, what faith was. But We made it a light/soul with which We guide from whomever We will of Our servants. Without a doubt, you also guide to a straight path; the path of Allah for Whom those in the heavens/universe and on the earth are. So open your eyes! All matters return only to Allah.

After this information, we must now pay attention to this Ayah and the underlined expression:

Surah Al-Anfal 24:

24O you who have believed! When the Messenger invites you to that which gives you life, respond to Allah and the Messenger. And know that Allah intervenes between man and his heart. And you will absolutely be gathered before Him.

This means that the Wahy [Revelations] brought by Prophet Jesus to the society are the source of the spiritual life as well and provided the revival of the people who were spiritually dead.

Creation of Birds

In order to understand what this evidence; sign is, it is necessary to know the meaning of the verb “khalq” well.

The verb “الخلق Khalq”

Following information is given with regard to this word:

The real meaning of the verb “خلق khalq” is “to fashion, to measure, to determine and to proportion. In the Arabic language, it is “doing without an example, without an imitation. Abu Bakr ibn al-Anbari says: ‘The word “Halq” is used in the Arabic language in two angles as “construct” and “fashion”.’⁵

We see that in the Qur’an, the verb of “halq” is used in many Ayat (for example; Surah al-Baqara 21, 29, Surah Al-Fajr 8, Surah Al-Mu’minun 14, Surah Ash-Shu’ara 137, Surah Al-Ankabut 17, Surah Sad 7) as to fashion, to proportion, to determine, to shape.

The expressions in these two Ayat will suffice to admit the verb “خلق khalq” is used as to fashion.

Surah Al-Ma’idah 110:

110When Allah said: “O Jesus, son of Mary! Remember My favor upon you and your mother! When I strengthened you with the Wahy [Revelation] of Allah. You were talking to the people as a man in a high position and an adult. When I taught you the Book, the laws, rules and principles that were set forth to prevent injustice, corruption and chaos, the Torah and the Bible.

When you made; **formed** an object [thriller] from mud; clay [ceramic] that looked like a bird with My permission/knowledge. Then you blew into it; formed aerosol, and they [pests that spread; transmit disease] became birds/went away immediately by My permission. You removed the blindness which is not from birth, poisoning of snake, scorpion and lizard/harmful plants in the vineyards, gardens and farms by permission/knowledge of Allah. And, again with My permission/knowledge, you brought forth/revived social dead. And when you came to Israelites with explicit evidences and those who disbelieved in the divinity of Allah and the fact that He is Rabb from among them said: “This is only an explicit magic”, I protected you from them.

Surah Al-Fajr 6-13:

6-13 Have you not seen/thought about what your Rabb did to the people of Ad, Iram who owned pillars – *like of which was not formed among the cities* -, the people of Thamud who cut out the rocks in the valleys, Pharaoh, the owner of the stakes; who had excellent armies/tortured like never seen before? They transgressed in those lands. Therefore, they increased the corruption therein. That is why, your Rabb poured the whip of punishment upon them.

Saying of Jesus “By the knowledge/permission of Allah” is for eliminating the mistake of those people who believe that he is a deity.

When the verses are translated through faithfulness on the text, it will be seen that here, sending of Jesus to Israelites and reasons for this are explained. Prophets Moses and Aaron were sent to teach the revelation and oneness of the God to Israelites and to save them from slavery in Egypt. In this passage, it is summarized that, upon conveyance of the revelation by Jesus, he was sent with such tasks as performing preventive medicine, optics, dermatology, teaching consumption of healthy food, preparation of canned food, pickles, molasses, brine, stocking of wheat, barley, legumes and protection of these from humidity and insects for saving Israelites from the epidemics which surrounded them, taking precautions for them and providing them a convenient life.

In the Ayah, which we translated as “*surely, I design for you a clay; mud; ceramic object; thurible (censer) that resembles a bird*”, the object of the verb “design” was not mentioned in the original Ayah and left open for the interpretation of the readers. In the Ayah, it not said “bird figure” or “bird model”, but “I will design ‘something that resembles a bird figure’ or something ‘like a bird model’”. What mentioned here is that Jesus makes a clay thurible in the form of bird and blows the spices that he puts inside it thus repelling mosquitoes, flies and other insects that might cause eye diseases, etc. It is also obvious that most of the thuribles made today are in the form of a bird.

Also, subject of the verb “fayaqunu (it becomes)” is not mentioned in the ayah and left open for the interpretation of the readers.

These facts that are understood from the literal meaning of the Ayat are supported by the Qumran (Dead Sea) Scrolls of Essenes which have been deciphered recently. (Related sections of the SCROLLS OF QUMRAN can be examined)

In the expression in the Ayat, “**I will make lawful a part of that which has been forbidden to you**”, he states that he will eliminate the things that the Israelities made haram/forbidden by themselves and bring forth the truth. We can handle this from two angles:

- If it is paid attention, it will be seen that he did not say here “***I will make lawful a part of that which has been forbidden to you in the Torah***”. There is no “in the Torah” in the expression. This means that the things that were made haram/forbidden to the

Israelites were made by their chiefs. Here, removal of a judgment from the Torah etc. is not in question.

- It is also a reality that there are prohibitions even though they are not normally haram/forbidden which were enforced as a punishment to the Israelites. With Prophet Jesus, such prohibitions are abolished.

Surah An-Nisa 160, 161:

160,161 Then, for the unjust behaviors of those who had become Jews, their efforts to avert many people from the path of Allah, that they took Riba [obtaining revenues without effort, service and risk] although it was forbidden to them and their consumption of wealth of the people without right, We made haram/forbidden that which had been made halal/permissible to them. And We have prepared a painful punishment for the infidels; those who consciously denied the divinity of Allah and the fact that He is Rabb from among those that had become Jews.

This topic is available in the sources that narrate the life of Prophet Jesus as well. Jesus confirmed those subjects from the Torah that are also included in the Bible and abolished the rest considering them as dust and dirt.

Matthew 5; 17:

Let there be no thought that I have come to put an end to the law or the prophets. I have not come for destruction, but to make complete.

Matthew 23; 1-7:

Then Jesus said to the people and to his disciples:

The scribes and the Pharisees have the authority of Moses;

All things, then, which they give you orders to do, these do and keep: but do not take their works as your example, for they say and do not.

They make hard laws and put great weights on men's backs; but they themselves will not put a finger to them.

But all their works they do so as to be seen by men: for they make wide their phylacteries, and the edges of their robes,

And the things desired by them are the first places at feasts, and the chief seats in the Synagogues,

And words of respect in the market-places, and to be named by men, Teacher.

Our Rabb has, through the Messenger, abolished what the Jews prohibited for themselves and the punishments enforced for them.

Surah Al-A'raf 156, 157:

156,157 Allah says: "I have My punishment; I will touch with it whom I will, and I have My Mercy; that encompasses everything. I will decree it especially to those who

enter under guardianship of Allah, those who give zaqah; tax and who believe in Our Ayat; and those who follow the Messenger, the Prophet who is from the Mother City/Mecca who orders them the good, forbids them from evil, allows them that which is clean and pleasant and prohibits for them that which is filthy and evil, relieves them of their burden, ties and chains which were upon them; whom they can find written in the Torah and in the Bible which are with them. Therefore, those who believe in him, show him a strong respect, support him and follow the light sent down with him will be the ones who will succeed”.

One of the issues that must be emphasized here is the topic of “Table” mentioned in Surah Al-Ma’idah Ayat 112-115. In the Ayat whether a table has been sent down or not is not explained. In the current falsified Bibles, there is no statement in relation to this subject. But the rumor mechanism does not stop and produces things: Table was sent down. There was a fish on the table without scales and bones. Besides there were salt, vegetables, vinegar, bread with butter, honey, cheese, olive, and pastrami”. “On the table, there were seven muffins and seven fishes”, “The table was a fish that yielded the taste of all the foods in the world”. The table was of the blessings of the paradise”. “The table had bread, rice, and vegetables”. “The Apostles kept eating from this table. Later on, someone stole from the table and it no longer descended.” etc. and many more groundless and baseless words were fabricated.

According to our opinion, no such table was sent down because there is a punishment in the Ayat as follows: “Indeed, I am the One Who will send it down to you. And whoever from among you disbelieves after this, I will punish him with a punishment by which I have never punished anyone among the mankind”.

According to us, it is the Wahy [Revelation] which will guide to the righteous path; that is to say, Bible.

Jesus’ bringing of the good tidings regarding the messenger who will come after him as well as his nativity without father (but with sperm and ovum even though he was fatherless) through the revelation given to him are also sign of Allah.

In this case, there is no miracle shown by Prophet Jesus other than the receiving of the revelations; descend of a book to him. These are already the miracles belonging to Allah.

Surah Al-An’am 109:

109And those who associate others with Allah swore by Allah with their strongest oaths that they would certainly believe in it if an evidence/a sign came to them. Say: “Evidences/signs are only with Allah”. Do you not understand that they would not believe even if evidences/signs came to them?

Surah Al-Ankabut 50, 51:

50And they said: “Why have not evidences/signs been sent down to him from his Rabb?”. Say: “Evidences/signs are only with Allah. I am only an explicit warner”.

51And is it not sufficient for them that We have revealed to you the Book that is recited to them? There is absolutely a mercy and a reminder in this for a people who believe.

Surah Al-Isra 59:

59And nothing has prevented Us from sending evidences/signs except that former ones denied them. And We clearly and apparently assigned Thamud the duty of establishing social support institutions but they treated unjustly because of it. And We send those evidences/signs only as a warning.

MIRACLES (!) GIVEN TO MOSES

It is specified in the Qur'an that nine Ayat; evidences, signs were given to Moses.

Surah Al-Isra 101:

101And surely, We gave Moses nine explicit; many Ayat [evidence/sign] – ask Israelites - .When Moses came to them and Pharaoh said to him: “O Moses! I certainly know that you are affected by magic”.

Surah An-Naml 12:

“And engage the power within your chest, in nine Ayat [evidences/signs] you will come out to Pharaoh and his people flawlessly and perfectly. Indeed, they are a transgressing people”.

In the classical understanding, these “nine Ayat [evidences;signs]” are considered as nine miracles. They are listed as extracting water from a boulder, staff becoming a snake-dragon, his hand spreading light, flood, the louse outbreak, frog and grasshopper invasion, transformation of water into blood and splitting of the sea. However, it is seen that the penalties in the passages regarding Moses in order to warn the Israelites, like the flood, the louse outbreak, frog and grasshopper invasion, transformation of water into blood are much more than nine. They are nothing but a bit of punishment sent by our Rabb as a warning. They are not related to being an evidence for the prophethood of Moses.

Surah Ar-Rum 41:

41Corruption has emerged on the land and at the sea because of that which they have earned with their hands to make them taste some of which they have done so that perhaps the people will return.

Then, the question of how to understand this “nine Ayat [evidences;signs]” expression emerges.

The answer is as follows:

It is possible to understand number “nine” as in the same meaning with “many”, while it is also possible that the renowned “ten commandments” principle in laws of Moses is given within nine Ayat (in the clause of Torah):

PROF DR. BAKI ADAM STATES ON PAGE 104 OF HIS BOOK ENTITLED “TORAH ACCORDING TO THE JEWISH SOURCES”, HIS DOCTORATE THESIS, PUBLISHED BY SEBA PUBLICATIONS IN 1997 AS FOLLOWS.

The expressions “You will not have other deities but Me You” and “you will not carve idols for yourself” which are mentioned as two different imperative sentences in the Jewish Torah, are expressed as a single imperative sentence in the Samaritan Torah. Thus, number of the commands, including the one that states, “you shall not covet your neighbor’s house”, is ten in the Jewish Torah and nine in the Samaritan Torah.

After the demonstration of the evidence of the prophethood given to the Messenger, let’s analyze the miracles (!), which are accepted to be granted to Prophet Moses, through the Qur’an.

The miracle of “Asa” (Staff): (!)

In the passages regarding Moses in the Qur’an, a staff is mentioned. This word in the passages is accepted as a “walking stick” in the hand of Moses and skills like the transformation of this staff into a snake, dragon, its swallowing of the staffs and threads of the magicians, its split of the sea, and its bringing water out of a boulder are narrated. Let us now analyze what this “Asa” is.

ASA

In order to understand the narrations regarding Moses in the Qur’an correctly, it is necessary to go further than the prejudices which occurred by the influence of the Judaism and to find the true meanings of the words used by our Rabb in these narrations. One of them is the word of “asa”. As, according to the order of the revelation of the Surat, the word “asa” first takes place in the Surah Al-A’raf 107-108, we would like to analyze it here.

Surah Al-A’raf 107,108:

107,108 Then Moses threw his staff and it obviously became “a devourer”. And he pulled out his strength and put it open; then his strength was excellent and perfect for the audience.

Asa

The word “Asa” means in fact “gathering and accord”. The word Asa, as the hand and fingers gather on it, became the name of “Ud” (Ud, the instrument). Esmail narrates from some people of Basra as follows:

“The reason for naming walking stick as “Asa” is that the hand and the fingers gather on it. This word is derived from the saying of the Arabs that they utter when they gather people over something good or evil, “asavtu’l kavme, e’suhum (I brought the society together; bring them together)”.”

The expression of “leaving Asa” means as a metaphor “the end of a journey, arrival of the traveler to his destination and building his tent; settlement”.⁶

According to these remarks, the exact meaning of asa is “ACCUMULATION; that which is held tight”. With this meaning, it also defines “the Qur’an” exactly. When this word is attributed to Moses, it means “the accumulation/knowledge of Moses” which - as can be understood from the verses— represents the “revelations sent to Moses and his empirical know-how.

The summary of what was revealed to Moses and his own accumulation is given in the beginning of Surah Ta-Ha in the Ayat 11-16 as “11Then, when he came to it, he was called: “Moses! 12I, it is I Who is your Rabb. So, leave the people who are close to you and your belongings here, indeed, you are in the purified valley, in Tuwa/a valley cleaned twice. 13And I have chosen you; then heed that which will be revealed to you; heed the 14warning of “14Surely, I am Allah Himself. There is no deity except Me. Then worship me and establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community] to remember me. 15Indeed, that hour/the Qiyamat [Resurrection] will come. I will almost conceal it so that everyone may be recompensed for his work. 16So, do not let one who does not believe in Qiyamat [Resurrection] and follows his vain, transitory desire avert you from believing in Qiyamat [Resurrection]; or you will be manipulated/destroyed””. It is understood that Moses conveyed these principles and discussed so they may be accepted.

The fact that it became the name of a walking stick is not only because of that hand and fingers gather on it but also “many benefits such as leaning on it, shaking off branches and using it as a weapon or pickax etc”.

The word “Asa” is mentioned six times in the Qur’an.

Now, let us analyze the word “asa” mentioned in the Qur’an.

Shepherd’s Asa

“Asa” in the Surah Ta-Ha, Ayah 18 is “the shepherd’s staff (asa)”. Our Rabb made Moses leave this staff in the first revelation.

Others stand for the “know-how and knowledge of Moses that he learned empirically and from the revelations”. The “asa” that Moses used against Pharaoh to cross the water and to put in order the stonyhearted Israelites is actually the “knowledge of Moses”; what was revealed to him, what he had learned and experienced to that time.

If the Ayat are read within the framework of these measures, we believe that they will be understood accurately.

Asa, Transforming into Snake

Surah Ta Ha 20-23:

20Then, he put it down immediately/adopted a sedentary life and he marveled at once! What was in his right hand; the book that is revealed to him is a running and living soul; it is the source of the social life.

25Moses 20said: “My Rabb! 25Open my chest, 26facilitate my work 33so we may purify you from all deficiencies 34and remember you frequently. 27Untie my tongue 28so they may understand my word well. 29And from my family; 30my brother Aaron; 29make him a minister for me, 31increase my strength with him. 32Make him share my task. 35Indeed, You see us”.

36Allah said: “O Moses! You have been granted what you request”.

21Allah said: “21Hold it, do not fear 23so We may show you of our greatest evidences/signs! We will return it in its first condition. 22Add it to your strength/wing as another evidence/sign, you will come out perfectly and flawlessly without ugliness”.

In these Ayat, two evidences/signs given to Moses are mentioned. The first of these is the Wahy [revelations] given to his right hand instead of the shepherd’s staff, the book, the Torah. Second is his spare power that would add strength to his strength when necessary; Aaron. We will see in the following Ayat that Moses’ ability to express was not sufficient and he wanted his brother Aaron as a helper in order to express himself and that this request was given to Moses.

Hayyah

The word “Hayyah” is one of the terms that have critical importance in the proper comprehension of the passage about Moses passage. Therefore, we wish to provide details about this word.

Derived from the word “Hayat”, “hayyah” means “to live once”. Arabs use this word with many examples:

Snake is called hayyah due to its long lifespan.

Anyone who happens to have sharp sight is called “he sees better than hayyah”.

Anyone who is malevolent-insidious is called “he is more cruel than hayyah”.

Those who are beneficial and protective to their community are called “they are the hayyah of the earth/their region”.

Those who live long, whether female or male, is called “she/he is such a hayyah”.

When an individual culminates in intellect, mental capacity, and genius, he/she is called “she/he is the hayyah of the valley”.

Hayyah, in the context of simile, is used to describe the stars that lie between the twin quasar of the constellation Ursa Major and Alcaid [the dead/dormant star].⁷

Tahhiyah/salutation [May Allah give you a long life] is derived from the same root as well.

In short, meaning of this word is “life and vitality”. Basically, “hayyah” does not mean the snake itself, instead it describes the long life of the snake. Also, in Surah Ta-Ha, it was said hayyatun tes’a [a living being that runs continuously]. While this word may be used for those who survived many illnesses, troubles and disasters, it is also used for cats and snakes.

To better comprehend “hayyah”, as mentioned in this Ayah, we should consider a different description of Allah about that which is the right hand of Moses. In Surah an-Naml, Ayah 10 and Surah al-Qasas, Ayah 31, Allah described that which is in the right hand of Moses as “**which causes to move like an invisible entity**”. That is, that which is in the right hand of Moses resembles an invisible entity causes to move”. So, what is this invisible entity that causes to move? It is the SOUL of humans and animals.

This expression represents the “SOUL” property of the revelations; holy books. As one of the names of the Qur’an is Soul, it is also the name of that which is in the right hand of Moses (the book that was sent down to him). The Qur’an is a book that gives life as well.

Surah Al-Mu’min 15:

15He is the One Who raises the degrees, the owner of the greatest throne/position: He places the revelation which is from His own command/His own affair to whomever He wills of His servants to warn about the day of meeting.

Surah Ash-Shura 52-53:

52,53Thus We have revealed to you the soul/the Qur’an which is of Our own command/affair. You did not know what the book was, what faith was. But We made it a light/soul with which We guide from whomever We will of Our servants. Without a doubt, you also guide to a straight path; the path of Allah for Whom those in the heavens/universe and on the earth are. So open your eyes! All matters return only to Allah.

Surah Al-Anfal 24:

24O you who have believed! When the Messenger invites you to that which gives you life, respond to Allah and the Messenger. And know that Allah intervenes between man and his heart. And you will absolutely be gathered before Him.

In the case the word hayyah in the Ayah 20 is interpreted as “the snake”, the term “fear” in the Ayah 21 will naturally be interpreted as “fearing the snake”.

Yet, the fear mentioned here is the fear of Moses for his duties as mentioned in the Ayat 45 and 46 of this same Surah and also in Surah Ash-Shu’ara 10-15, Surah An-Naml 10 and Surah Al-Qasas 30.

Surah Ash-Shu'ara 10-17:

10Once your Rabb said to Moses: “Go to those people who do wrong; act against their own good; 11the people of Pharaoh, will they not enter under the guardianship of Allah?”

12Moses said: “My Rabb! Indeed I fear that they will deny me. 13My chest tightens, my tongue does not speak, so make Aaron a messenger as well. 14And there is a crime upon me that belongs to them. I fear that they will kill me because of it”.

15Allah said: “Certainly not as you think! Now, you both go with Our evidences/signs. Surely, We are with you, We are the Ones Who hear. 16,17Now, you both go to Pharaoh and say ‘Indeed We are the messengers of your Rabb so that you will send Israelites with us’”.

Surah An-Naml 8-12:

8-12And when he came there, he was called: “Blessed is the one who is in and next to the fire! And Allah, Rabb of all universes is purified from all deficiencies!

“O Moses! Surely, I am Allah Who is the most exalted, the most powerful, the most honorable, the invincible/the subduer, the best law maker, the One Who precludes corruption best/makes incorruptible!

And bring forward your knowledge! – *When he saw it which causes to move like an invisible entity, he fled away. – O Moses, do not fear! Indeed I; the messengers do not fear in My presence. But whoever does wrong; acts against his own good, then turns it to good after evil, indeed I am very forgiving, the possessor of much mercy. –*

And engage the power within your chest, in nine Ayat [evidences/signs] you will come out to Pharaoh and his people flawlessly and perfectly. Indeed, they are a transgressing people”.

Surah Al-Qasas 30-32:

30-32And when he arrived there, he was called from a tree, from the right side of the valley that was located in that fertile piece of land: “O Moses! Indeed, I am Allah, Rabb of all universes! And bring forward your knowledge! – *And when he saw his knowledge which moves like an invisible entity, he ran away. – O Moses! Come closer, do not fear. Indeed, you are of those who are safe. Engage the strength you have in your chest, you will definitely come out perfectly. Draw your wing to yourself from your sleeve. These are two evidences from your Rabb against Pharaoh and his men. Indeed they have become a people who have gone astray from the righteous path”.*

Surah Ta-Ha 45, 46:

45Moses and Aaron said: “Our Rabb! We fear that he will treat unlawfully against us or that he will transgress”.

46Allah said: “Do not fear, surely I am with both of you, I hear and see.

Subject of the verb “tahruju” [will come out] that is mentioned in the Ayah 22 is not “the hand” but “you”. This expression was confused since the “second singular male personal pronoun” and “third singular female personal pronoun” of the verb forms is the same. What meant here is the engagement of Aaron by Moses, who was assigned to assist Moses, to convey his messages flawlessly, perfectly and completely.

Asa Transforming into a Dragon

Surah Al-A'raf 106-108:

106Pharaoh said: “If you have come with evidence, then bring it forth if you are one of those who tell the truth”.

107,108Then Moses threw his knowledge forth and it obviously became “a devourer”. And he pulled out his strength and put it open; then his strength was excellent and perfect for the audience.

Surah Ash-Shu'ara 32:

32Then Moses brought his knowledge forward; and suddenly the knowledge of Moses is an explicit “devourer”.

Sub'an

The word “*Sub'an*” is derived from the word “seab”, meaning of which is “flow of water and blood”. Meandering course of the gullies in the valley and flowing of water through those curved streambeds, curly hair of the beloved one are defined by the poet by using this word. Plural of this word is also in “Sub'an” form. In its singular form, the word “Sub'an” is used as “a long and strong, rat-hunting snake”.⁸

That means, real meaning of “sub'an” is “wiping and dragging along of a flood all that is before it”. The reason for the use of this word to name a snake that hunts rats is that, snakes look like meandering rivers by its length and curly form and they devour any rat they come upon like a flood. The reason to make an analogy for the knowledge of Moses is that the divine Wahy [revelation] will always devour and eliminate all plans and plots; falsehood of the people.

In these Ayat, it is explained that the ideas, theses and falsehood belonging to the enemies of Moses were eliminated when he brought forth his accumulation/knowledge and the truth came out.

Whether we take the word of “Sub'an” in the Ayah as a flood that drags whatever it comes across or as a rat-hunting snake; what is explained here is that the accumulation/knowledge of Moses devoured all what is before it. It is narrated that the ideas and knowledge brought by Moses refuted and abolished the theses of the influential scholars on the day of festival in the competitions conducted in a similar manner with “Open Session” before the Pharaoh and the public. It is because nothing can confront Wahy [Revelation]. This quality is mentioned in many places in the Qur'an.

Surah Al-Mursalat 1-7:

1-7The Ayat of the Qur'an that were sent group by group/division by division and overthrow all what opposes it, revive the peoples, separate the truth and the falsehood as they revive, which reminds as an excuse or a warning, is the evidence that, indeed, with what you are threatened, frightened will definitely occur.

Surah As-Saffat 1-5:

1-5Those Ayat of the Qur'an which are set/set in ranks then shout and drag and then recite reminders after having shouted and dragged are evidences that your God is absolutely the One and the Only. He is Rabb of all that is in the heavens/universe and on the earth and all that is between. He is Rabb of the easts as well.

Surah Adh-Dhariyat 1-6:

1-6Those which scatter dust, then haul the weight, then flow easily and then distribute a command is the evidence that with what you have been threatened is definitely true. Surely, recompense of what have been done will be fulfilled.

Surah An-Nazi'at 1-3,26:

1-5Gravitational force in the universe, repulsive force in the universe, stars; galaxies; the sun, the moon and their floating around themselves and in the orbits around the star that they belong to, and thus the formation of the night, the day, and other conditions for life, tide, the night-the day, the seasons, arranging the conditions of life for all kinds of living creatures and plants are the evidences,

the Ayat of the Qur'an which;

impose a constant distress, depression and remorse for those who consciously deny the divinity of Allah and the fact that He is Rabb,

are easy and facilitate for the believers, give good tidings to them, make them happy,

are conveyed from hand to hand, through words and hearts, always prevail, make them pay attention and arrange all personal and social matters, have orders and prohibitions for every matter; set forth principles; are evidences that,

26indeed, there is a lesson for those who will fear in awe with respect, love, knowledge in that *“the infidel; the one who consciously denies the divinity of Allah and the fact that He is Rabb will say, ‘I wish I were a dust’” on the day when one who will observe what his two strengths/wealth and acquaintances will present/will face what he did.*

Falsehood is destined to destruction.

Surah Al-Isra 81:

81And say: “Truth has come, falsehood has perished. Indeed, falsehood will perish”.

Falsehood is destroyed with the truth.

Surah Al-Anbiya 18:

18 Rather, We dash the truth upon falsehood and it destroys it. Then you see that the falsehood has perished. O woe to you for what you ascribe to Allah!

It is explained by our Rabb in the Surah Yunus, how Moses was made to win and what the staff (accumulation/knowledge) of him was.

Surah Yunus 79-82:

79 And Pharaoh said: "Bring me all scholars who are the most knowledgeable, who speak influential words!".

80 And when the scholars who speak influential words came, Moses said to them: "Throw whatever you will throw!".

81,82 And when they threw Moses said, "That which you have brought is an illusion/a deception. Surely, Allah will disclose that it is fake and useless. No doubt that Allah does not amend the works of corrupters. And Allah establishes the truth by His words and implements it even though sinners do not like".

As it is seen, the staff was construed in these Ayat as "the words of Allah".

The Sea which is mentioned in the passages related to Moses

Another important factor to understand the passages about Moses in the Qur'an accurately is to know the words of "bahr" and "yamm" mentioned in these passages accurately.

As these two words are generally translated as "sea"; it is naturally accepted that Moses took the Israelites through the Red Sea and that the Pharaoh and his people were drowned in the Red Sea.

Actually, the Qur'an and the Arabic language do not allow this. In order for us to understand the reality, we are presenting the actual meaning of these words.

Bahr

"Bahr" means "a huge amount of water, whether fresh or salty". This word is the antonym of "land". The original meaning of this word is "to split". It was named like this because the water splits the land. In the ancient Arabic poetry, the Euphrates was named as a bahr. It is common to define large saltwater bodies [seas] as bahr. ⁹

The word Bahr appears in those Surat that are related to Moses: Surah Al-Baqara 50, Surah Al-A'raf 138, Surah Yunus 90, Surah Ta-Ha 77, Surah Ash-Shu'ara 63 and Surah Ad-Ad-Dukhan 24.

Yamm

“Yamm” means “bahr/a huge amount of water”. Leys defined this word as “a sea, depth and limits of which are unknown”. However, this suggestion cannot be true as in the Surah Ta-Ha Ayah 39 of the Qur’an, it is explicitly stated that it was inspired to the mother of Moses to leave the baby to “Yamm” and the chest of Moses cast to a bank in “Yamm”. Hence, Moses was set into the Nile and the chest stranded to the coastline of the Nile.

This word is believed to have been borrowed into Arabic from Syriac.¹⁰

This word appears in the Surah Al-A’raf 136, Surah Ta-Ha 39 (twice); 78,97, Surah Al-Qasas 7, 40 and Surah Adh-Dhariyat 40.

When the places where Moses and his family and also Pharaoh lived are considered, the words *bahr* and *yamm* which are mentioned in the passages that are related to Moses should be translated as “a large body of water/the river”. According to this, it can be seen that Pharaoh drowned in the same waters in which Moses was placed when he was a baby, but not in a sea/the Red Sea.

Above, we have stated that it is specified in the archaic dictionaries that the word “yamm” was taken from Syriac to the Arabic language. We understand that this is very likely as “sea” is called “yam” in Hebrew. It is not already expected from the Bedouins Arabs who had never seen a sea in their lives to give a name to the sea. Objects are named by those who interact with them. This is seen clearly when the names of the natural and artificial objects in the entire world are examined.

In the present Holy Scriptures, it was translated in some parts as “sea”, “Red Sea” and “Reed Sea” in some others. For example:

Psalms; Psalm 136, clauses 11- 16

136:11 And took out Israel from among them: for his mercy is unchanging for ever:

136:12 With a strong hand and an outstretched arm: for his mercy is unchanging for ever.

136:13 To him who made a way through the **Sea of the Reeds**: for his mercy is unchanging for ever:

136:14 And let Israel go through it: for his mercy is unchanging for ever:

136:15 By him Pharaoh and his army were overturned in the **Sea of the Reeds**: for his mercy is unchanging for ever.

136:16 To him who took his people through the waste land: for his mercy is unchanging for ever.

Exodus 14. Chapter.

14:1 And the Lord said to Moses,

14:2 Give orders to the children of Israel to go back and put up their tents before Pi-hahiroth, between Migdol and the sea, in front of Baal-zephon, opposite to which you are to put up your tents by the sea.

14:3 And Pharaoh will say of the children of Israel, They are wandering without direction, they are shut in by the waste land.

14:4 And I will make Pharaoh's heart hard, and he will come after them and I will be honoured over Pharaoh and all his army, so that the Egyptians may see that I am the Lord. And they did so.

14:5 And word came to Pharaoh of the flight of the people: and the feeling of Pharaoh and of his servants about the people was changed, and they said, Why have we let Israel go, so that they will do no more work for us?

14:6 So he had his war-carriage made ready and took his people with him:

14:7 And he took six hundred carriages, all the carriages of Egypt, and captains over all of them.

14:8 And the Lord made the heart of Pharaoh hard, and he went after the children of Israel: for the children of Israel had gone out without fear.

14:9 But the Egyptians went after them, all the horses and carriages of Pharaoh, and his horsemen, and his army, and overtook them in their tents by the sea, by Pihahiroth, before Baal-zephon.

14:10 And when Pharaoh came near, the children of Israel, lifting up their eyes, saw the Egyptians coming after them, and were full of fear; and their cry went up to God.

14:11 And they said to Moses, Was there no resting-place for the dead in Egypt, that you have taken us away to come to our death in the waste land? why have you taken us out of Egypt?

14:12 Did we not say to you in Egypt, Let us be as we are, working for the Egyptians? for it is better to be the servants of the Egyptians than to come to our death in the waste land.

14:13 But Moses said, Keep where you are and have no fear; now you will see the salvation of the Lord which he will give you today; for the Egyptians whom you see today you will never see again.

14:14 The Lord will make war for you, you have only to keep quiet.

14:15 And the Lord said to Moses, Why are you crying out to me? give the children of Israel the order to go forward.

14:16 And let your rod be lifted up and your hand stretched out over the sea, and it will be parted in two; and the children of Israel will go through on dry land.

14:17 And I will make the heart of the Egyptians hard, and they will go in after them: and I will be honoured over Pharaoh and over his army, his war-carriages, and his horsemen.

14:18 And the Egyptians will see that I am the Lord, when I get honour over Pharaoh and his war-carriages and his horsemen.

14:19 Then the angel of God, who had been before the tents of Israel, took his place at their back; and the pillar of cloud, moving from before them, came to rest at their back:

14:20 And it came between the army of Egypt and the army of Israel; and there was a dark cloud between them, and they went on through the night; but the one army came no nearer to the other all the night.

14:21 And when Moses' hand was stretched out over the sea, the Lord with a strong east wind made the sea go back all night, and the waters were parted in two and the sea became dry land.

14:22 And the children of Israel went through the sea on dry land: and the waters were a wall on their right side and on their left.

14:23 Then the Egyptians went after them into the middle of the sea, all Pharaoh's horses and his war-carriages and his horsemen.

14:24 And in the morning watch, the Lord, looking out on the armies of the Egyptians from the pillar of fire and cloud, sent trouble on the army of the Egyptians;

14:25 And made the wheels of their war-carriages stiff, so that they had hard work driving them: so the Egyptians said, Let us go in flight from before the face of Israel, for the Lord is fighting for them against the Egyptians.

14:26 And the Lord said to Moses, Let your hand be stretched out over the sea, and the waters will come back again on the Egyptians, and on their war-carriages and on their horsemen.

14:27 And when Moses' hand was stretched out over the sea, at dawn the sea came flowing back, meeting the Egyptians in their flight, and the Lord sent destruction on the Egyptians in the middle of the sea.

14:28 And the waters came back, covering the war-carriages and the horsemen and all the army of Pharaoh which went after them into the middle of the sea; not one of them was to be seen.

14:29 But the children of Israel went through the sea walking on dry land, and the waters were a wall on their right side and on their left.

14:30 So that day the Lord gave Israel salvation from the hands of the Egyptians; and Israel saw the Egyptians dead on the sea's edge.

14:31 And Israel saw the great work which the Lord had done against the Egyptians, and the fear of the Lord came on the people and they had faith in the Lord and in his servant Moses.

Split of the sea with the asa (staff)

Surah Ash-Shu'ara 63:

63 Then We revealed to Moses: "Hit that large body of water/river with your knowledge!". Then that large body of water/river was split/dams were set and each dam became like a great mountain.

Note: This Ayah must actually be arranged in the Mushaf after the Ayat 50 and 51. Its arrangement as Ayah 63 causes misunderstanding of the Ayah and formation of wrong beliefs.

Surah Al-Baqara 50:

50 And when We split open the large body of water/the river to save your lives and drowned the people close to Pharaoh while you were looking on.

What is narrated in these Ayat is that Moses was revealed to build dams over the Nile using his knowledge and then the water was split into parts like the mountains; that is to say, high dams were built. So, Moses did not make mountain-like waters at both sides by means of splitting the Red Sea. Moses built dams on the Nile with his knowledge and each dam was as high as a mountain. This is what is explained here. Later on, this dam is demolished and the Pharaoh and his people will be killed in the flood of the dam.

Oldest known dam was the 15 meters high dam that was built over the Nile in ca. 2900 B.C. According to the explicit expression of the Qur'an, there were multiple dams.

As can be understood from the other Ayat, Moses, during the period of his stay in Egypt, concealed his actual intention and split the river with dams, made canals in the plains, and made waterbeds available for agriculture. This is why the Pharaoh says: "Do not the rivers that flow beneath me belong to me?"

In this Ayah, other periods from the past of the Israelites are reminded as well. These periods:

Splitting of the water; establishment of dams, salvation of the Israelites, and drowning of the close people of Pharaoh in the water before the eyes of the Israelites. Later on, Moses took his people and those among Copts who believed in him with him and made them pass through these places and pulled the Pharaoh and his army who were pursuing them to these agricultural areas and then ensured that the Pharaoh and his army were drowned, by demolishing the dams when they were there.

Here, these events were expressed in a short sentence. We do not think that all these happened in a few hours. This event took place in a process of many years.

Another point that draws attentions here is that drowning of the Pharaoh and his people was seen and watched by the Israelites and this is narrated in the Holy Scripture as follows:

Exodus 14. Chapter. 25-31st sentences

14:25 And made the wheels of their war-carriages stiff, so that they had hard work driving them: so the Egyptians said, Let us go in flight from before the face of Israel, for the Lord is fighting for them against the Egyptians.

14:26 And the Lord said to Moses, Let your hand be stretched out over the sea, and the waters will come back again on the Egyptians, and on their war-carriages and on their horsemen.

14:27 And when Moses' hand was stretched out over the sea, at dawn the sea came flowing back, meeting the Egyptians in their flight, and the Lord sent destruction on the Egyptians in the middle of the sea.

14:28 And the waters came back, covering the war-carriages and the horsemen and all the army of Pharaoh which went after them into the middle of the sea; not one of them was to be seen.

14:29 But the children of Israel went through the sea walking on dry land, and the waters were a wall on their right side and on their left.

14:30 **So that day the Lord gave Israel salvation from the hands of the Egyptians; and Israel saw the Egyptians dead on the sea's edge.**

14:31 And Israel saw the great work which the Lord had done against the Egyptians, and the fear of the Lord came on the people and they had faith in the Lord and in his servant Moses.

It is understood here that this event of drowning did not take place in the Red Sea because it is not possible to see their drowning and dead bodies from one side of the sea to another in about one hundred kilometers of distance.

Jetting of twelve springs from the stone with “asa”

Surah Al-A'raf 160:

160And We divided them into twelve tribes who are led by grandsons. And when his people asked him for water, We revealed to Moses: “Implement your knowledge upon your stonyhearted people”. Then his stonyhearted people divided into twelve nations/people. Each of those people learned well/marked where they receive water. And We shaded them with clouds. We sent down to them manna and honey/quail; “Eat from the pure of those blessings We have provided you!”. They did not treat us unjustly, they were acting unjustly to themselves.

Surah Al-Baqara 60:

60And when Moses asked for water for his people and We said to him: “Implement your experience upon your stonehearted people!”. Then, twelve groups/people of cities were divided into many directions from his stonehearted people. The people of each city learned/marked where they would obtain their water. *–Eat and drink from the provision of Allah and do not transgress on the earth by causing corruption.–*

Our analysis here applies to both Ayat.

Stone

We have learned very well in the Ayat above that “asa” is the “knowledge of Moses”. Now, let us deal with what the “stone” that Moses hits with his knowledge. As it is known, “stone” is the symbol of hardness/strictness. Our Rabb informed that the hearts of

the Israelites were like stones, even harder. Therefore, “the stonyhearted Israelites” were meant with “stone”.

Surah Al-Baqara: 74

74Then your hearts became hardened; like stones, even harder. And surely, there are such stones from which rivers emerge, and there are such stones that split open and waters come out, and there are such stones that fall because of fearing Allah in awe with respect, love, knowledge. Allah is not unaware of nor apathetic to what you do.

Darb

As explained in the dictionaries Lisan al-Arab and Taj al-Arus, the “literal” meaning of darb is “*to form something upon something else*”. Starting from this “actual” meaning, this word is used in hundreds of meanings such as “to hit, to clash, to split, to squeeze, to set off, heartbeat, pulse, to exemplify” etc.

The word means, as used herein, “to form something upon something else”.

In this Ayat, another issue is the word “ayn”. In regards to this word, following information is given in the archaic dictionaries:

Ayn

Also, as explained in the dictionaries Lisan al-Arab and Taj al-Arus, this word has more than hundred meanings such as “sight, eye, sun, spring, rain, commodity, gold, human, life, COMMUNITY, PEOPLE OF A REGION”...

For whatever reason, the word ayn in these verses has always been translated as “the spring”. Yet, in the passages about Moses, “community, the people of the region” meaning should have been preferred. It is because our Rabb pointed out that it must be understood this way with the expression “**And We divided them into twelve tribes who are led by grandsons**” in the beginning of the Ayah.

We see it in the Surah Al-Ma'idah clearly.

Surah Al-Ma'idah 12:

12And surely, Allah took the solemn covenant of Israelites. And We sent from among them twelve supervisors/leaders. And Allah said: “I am surely with you. If you establish Salah [establish and maintain the institutions that support financially and spiritually; enlighten the community], give zaqah/tax, believe in My messengers, support them and loan Allah a good loan, I will definitely remove your evil deeds and admit you into the gardens of Jannah [Heaven/Paradise], underneath of which rivers flow. And whoever among you disbelieves; consciously denies the divinity of Allah and the fact that He is Rabb after this, he has certainly gone astray from the righteous path”.

Division of Israelites into twelve groups/tribes and assigning of a governor for each of them is also mentioned in the Holy Scripture. This means, the Qur'an confirms this part of the Holy Scripture.

Numbers; Chapter 1, clauses 1- 16:

1:1 And the Lord said to Moses in the waste land of Sinai, in the Tent of meeting, on the first day of the second month, in the second year after they came out of the land of Egypt,

1:2 Take the full number of the children of Israel, by their families, and by their fathers' houses, every male by name;

1:3 All those of twenty years old and over, who are able to go to war in Israel, are to be numbered by you and Aaron.

1:4 And to give you help, take one man from every tribe, the head of his father's house.

1:5 These are the names of those who are to be your helpers: from Reuben, Elizur, the son of Shedeur;

1:6 From Simeon, Shelumiel, the son of Zurishaddai;

1:7 From Judah, Nahshon, the son of Amminadab;

1:8 From Issachar, Nethanel, the son of Zuar;

1:9 From Zebulun, Eliab, the son of Helon;

1:10 Of the children of Joseph: from Ephraim, Elishama, the son of Ammihud; from Manasseh, Gamaliel, the son of Pedahzur,

1:11 From Benjamin, Abidan, the son of Gideoni;

1:12 From Dan, Ahiezer, the son of Ammi-shaddai;

1:13 From Asher, Pagiel, the son of Ochran;

1:14 From Gad, Eliasaph, the son of Reuel;

1:15 From Naphtali, Ahira, the son of Enan.

1:16 These are the men named out of all the people, chiefs of their fathers' houses, heads of the tribes of Israel.

We also need to emphasize the expression “Implement your knowledge upon your stonyhearted people”, which is mentioned in these Ayat. As can be understood from the lines mentioned in those Ayat; “And when his people asked him for water”, “Each of those people learned well/marked where they receive water”, “and when Moses asked for water for his people”; people of Moses suffered water shortage. There have been problems among them because of water. At that time as well, our Rabb revealed to Moses to use his knowledge/experience.

As it may be remembered, Moses had learnt what water shortage might cost by the Midian water when he escaped from Egypt and went to Midian. He had experiences in this regard. This matter is detailed in the Surah Al-Qasas:

Surah Al-Qasas 23-25:

23And when Moses arrived to the water of Midian, he found a people with a leader who were watering their flocks. And Moses found two women, who were not as strong as other people watering their flocks, and pulling their flock back. He said: “What is the matter with you?”. They said: “We will not water our flock before the shepherds water their flocks and go; and our father is a very old man”.

24Then Moses watered their flock. Then he went to the shade and said: “My Rabb! I am definitely in need for whatever good you bestow upon me”.

25Then one of two women shyly came to Moses. She said: “Indeed my father invites you so that he may pay you for having watered”. Moses came to her father and told him the story. Her father said: “Do not fear, you are safe from that people who did wrong; acted against their own good by associating others with Allah”.

All these mean that Moses divided Israelites into twelve locations as twelve communities due to the fact that living all together of such a big community would cause problems. And thus he solved the water shortage problem. As it is known, settlements are founded by waterside, riverside.

Opening a dry path in the sea

Surah Ta-Ha 77-79:

77And surely We revealed to Moses: “Make my servants walk by night without fearing to be caught and without fearing in awe with respect and love/without being grateful to Pharaoh and make a dry path for them in the large body of water/the river!”.

78Pharaoh followed them with his armies at once and there covered them from the large body of water/the river which covered them.

79And Pharaoh led his people astray and did not guide them to the righteous path.

Conveyed in these Ayat is that Moses was revealed to make his people work for making dry paths on the Nile without fearing to be caught and without fearing in awe with respect and love/without being grateful to Pharaoh; then Pharaoh who followed them have drown in the Nile with his army.

The point in the Ayat that draws attention is that, the path on the large body of water would be carried out by walking at night. This expression clearly means to finish this work slowly without being noticed by anyone and by making people work at night.

According to the expressions in the Qur'an, these events did not happen within minutes or hours but in a rather long time. When Prophet Moses returned to Egypt, he worked safely for years within his people under the rule of Pharaoh.

When the expressions in Surah Al-Qasas Ayah 14, “And when Moses grew up to have his strength and was mature, We gave him judgement and knowledge” are taken into account, and as such age of maturity was specified in Surah Al-Ahqaf Ayah 15 as “forty years of age” and as history says by rumor that Muhammad also became a prophet at the age of forty, prophethood should have been granted to Moses at the age of forty.

In the 7th clause of Exodus/7th Chapter, the age of Moses when he asked Pharaoh about taking his nation and the believers out of Egypt (this was not his first time he did) was eighty. This means that, after Moses returned to Egypt, he lived in Egypt about forty years until taking them out.

Note: According to the 7th clause of the 34th Chapter of Deuteronomy, Moses died at the age of 120.

The expression of “without fearing in awe with respect and love/without being grateful to Pharaoh” in the Ayat is a warning that what he did and what he would do must not be taken as betrayal and ungratefulness towards Pharaoh. Hence, we see in Surah Ash-Shu’ara that Pharaoh accused Moses of betrayal and ungratefulness and wanted Moses to show respect and gratefulness.

Surah Ash-Shu’ara 18, 19:

18Pharaoh said: “Did we not raise you among us when you were a child? Did you not remain among us for many years of your life? 19Then you did the deed which you did. And you are one of ungrateful...”.

White hand

One of the Ayat/evidence revealed to Moses is “Yad al-Baiza”. This noun phrase has come to be accepted as “a hand that is snow white, that shines” in the classical understanding. This expression takes place in Surah Al-A’raf 107, 108, Surah Ta-Ha 23, Surah Ash-Shu’ara 33, Surah An-Naml 12, and Surah Al-Qasas 32. Analyses of them are as follows:

Yad

“Yad” in the original Ayat is generally translated as “a hand”. The word “Yed” metaphorically means “power, wealth, authority, reign, blessing, bow, all works performed by hand”.

The power, mentioned here is defined as “the power in his pocket/chest” in other Ayat: Surah An-Naml 12, Surah Al-Qasas 32. This power is Aaron.

Baiza

Following information can be found on this word:

“Biyz” means an egg. “Bayaz” means “egg color”. The “bayzae” form of this word expresses “excessive whiteness, brightness”. The sun, a woman with a smooth, white complexion, the bare soil with no plants on it, appearances of the moon on the 14th and 15th nights of the lunar months are all named as “baiza”. The phrase “Yad-i Baiza” represents “anything that is proven; evidence”.¹¹ According to these explanations, this word can be used as “snow white” which, in turn, is the expression of perfection and flawlessness metaphorically.

The “power” as mentioned in the Ayat is a snow white; flawless, perfect power to those who see it, and it represents the excellency of the talent of Aaron in expression and rhetoric. As it is understood from Surah Ta-Ha, Ayah 28 expressly, the ability of expression of Moses was not good due to lack of his knowledge in Hebrew or a flaw on his tongue. This condition of Moses was taken away by appointing his brother Aaron, as his vizier, secretary and spokesman. We see this clearly in the respective passage of Surah Ta-Ha.

Taking the Israelites through the water –drowning of the Pharaoh and his people being dragged away by the flood – Releasing the sea quickly.

Surah Ad-Dukhan 17-24:

17-21 And surely, We had tested the people of Pharaoh before them. And a noble messenger had come to them: “Give back to me the servants of Allah. Indeed, I am a trustworthy messenger who has been sent for you. Do not act haughtily against Allah. Surely, I bring you an explicit authority. And surely, I have sought refuge in my Rabb and your Rabb from that you would stone me to death. And if you do not believe in me, go away from me immediately”.

22 Then Moses called to his Rabb, saying: “Surely, these are a criminal people”.

-“23,24 Then make My servants walk at night. Surely you are those who are pursued, be cautious. Release the large amount of water/river quickly. Indeed, they are an army drowned in water.-

It is seen in these Ayat that Prophet Moses is given the plans of taking Israelites out of Egypt. There are no details. Moses will make dry paths in the water and kill the Pharaoh and his men, drowning them in the water. Moses had previously committed a murder and was suffering qualms of conscience about it. At this point, Moses was in a deadlock; he was in depression.

He would set off for travels in order to overcome the troubles in his mind and look for a solution to get rid of the depression and would gain knowledge and experience about politics and laws.

We see this section in the Surah Al-Kahf. The story of Moses and the Knowledgeable Servant informs these.

This can be viewed in Surah al-Kahf, Division 296 in the Qur’an.

Surah Yunus 90-92:

90-92 And We took the Israelites across the large body of water/river. But Pharaoh and his soldiers followed them immediately in transgression and enmity. And when drowning overtook him he said: “I have definitely believed that there is no deity except the One in Whom Israelites believe, I am among those who submitted”. – *Now? But you disobeyed before and became of the corrupters. Today We will save you in your armor so you may*

be a sign for those who will succeed you. – And indeed, many of the people are apathetic/careless to our Ayat/evidences/signs.

Surah Al-Baqara 50:

50And when We split open the large body of water/the river to save your lives and drowned the people close to Pharaoh while you were looking on.

In these Ayat, other periods from the past of the Israelites are reminded. These periods are:

Splitting of water, establishment of the dam, passing of Israelities through the dry areas between the split parts of the water and drowning of the Pharaoh and the people close to him. Here, these events were expressed in a short sentence. As we stated above, we do not think that all these happened and finished in a few hours. This took place in a process of many years.

We can understand clearly from the Qur'an how the event of drowning took place. We have seen earlier that Moses built dams on the river and split the waters of the river like mountains. Moses demolished these dams; and as the people of Sheba were destroyed with the “flood of the dams” (Surah Sheba; Ayat 15-19), Pharaoh and his army were first dragged in the water of the dam and drowned by being covered by the water.

Surah Ad-Dukhan 23, 24:

-“23,24Then make My servants walk at night. Surely you are those who are pursued, be cautious. Release the large amount of water/river quickly. Indeed, they are an army drowned in water.-

Surah Al-Qasas 40:

40We seized him and his soldiers and threw them in that large body of water/in the river. So see how is the end of those who do wrong; act against their own good by associating others with Allah!

Surah Adh-Dhariyat 40:

40Then We seized him and his armies and cast them in the large amount of water/river. And he was blameworthy.

The word “rehven” in the original Ayah 24 of Surah Ad-Dukhan contains both meanings of “silence and excessive movement”. We prioritized “excessive movement; rapid flowing” meaning.

It is because in these Ayat, the Pharaoh and his people were dragged in water for a while before they were drowned.

Surah Al-Qasas 40:

40We seized him and his soldiers and threw them in that large body of water/in the river. So see how is the end of those who do wrong; act against their own good by associating others with Allah!

Surah Adh-Dhariyat 40:

40Then We seized him and his armies and cast them in the large amount of water/river. And he was blameworthy.

Surah Ta-Ha 77-79:

77And surely We revealed to Moses: “Make my servants walk by night without fearing to be caught and without fearing in awe with respect and love/without being grateful to Pharaoh and make a dry path for them in the large body of water/the river!”.

78Pharaoh followed them with his armies at once and there covered them from the large body of water/the river which covered them.

79And Pharaoh led his people astray and did not guide them to the righteous path.

Another point that draws attention here is the expression in Surah al-Baqara Ayah 50 **“We drowned the people close to Pharaoh while you were looking on”**. As can be understood from here, Israelites saw and watched the drowning of the Pharaoh and his people. This topic is stated in the Holy Scripture as follows:

Exodus 14. Chapter, 30th clause:

14:30 So that day the Lord gave Israel salvation from the hands of the Egyptians; and Israel saw the Egyptians dead on the sea's edge.

It is understood here that this event of drowning did not take place in the Red Sea because it is not possible to see their drowning and dead bodies from one side of the sea to another in about one hundred kilometers of distance.

In sum, as the evidence of his task as a messenger, only the book was given to Moses and his brother Aaron was assigned to a duty of as a vizier.

The two evidences; signs given to Moses which are mentioned in the Ayat 20-23 here are also summarized in Surah Al-Furqan:

Surah Al-Furqan 35, 36:

35And surely We gave to Moses the Book and appointed his brother Aaron as his assistant and supporter.

36Then We said: “Go to those people who deny Our Ayat!”. Ultimately, We destroyed with a complete destruction those people who denied Our Ayat.

NON-BURNING OF PROPHET ABRAHAM IN FIRE

As we handle the issue of miracle, it is necessary to mention here mandatorily that prophet Abraham was not burned in the fire; in other words, the fire did not burn prophet Abraham. This issue was analyzed in our work called Tebyinu'l Qur'an sufficiently. We are stating the passage in our work herewith:

TOPIC OF BURNING ABRAHAM

This subject must be taken away from the impact of some rumors and analyzed in line with the true meanings of the expressions in the Qur'an. The Ayat regarding the issue take place in three different Surat:

Surah Al-Anbiya 68-70:

68His people said: "Make him burn [fire him, put him into distress] if you are the ones who do and help your gods".

69We said: "O fire! Be cool and safe for Abraham".

70And they intended to plot against him but We made them the ones who lose/suffer more.

Surah As-Saffat 97, 98:

97They said: "Build a wall for him/impose an embargo upon him and throw him into the blazing fire/an extreme distress!".

98They intended to plot for Abraham but We made them the debased.

Surah Al-Ankabut 24:

24Then the answer of the people of Abraham was only that they said: "Kill him or make him burn/put him in extreme distress". Then, Allah saved him from the fire/distress. Indeed, there are evidences/signs in this for a people who will believe.

In Surah Al-Anbiya 68 and Surah Al-Mu'minun 24, there is the expression "حَرِّقُوهُ harriquhu". This has so far been translated as "burn!". We will analyze this expression:

The word "حَرِّقُوا Harriqu" is a plural imperative from the root of "حرق hrq".

"حرق hrq", the root of the word, comes from the "flame of fire". Tahriq means "the effect of fire on something". Burns in eyes as a result of a disease, the pain in the heart relating to diseases; burning of the plants due to the effect of cold, hot, and wind; pain in the mouth as a result of hot and salty food, are expressed with this word.¹²

In this case, this word can be used in the meanings of "giving inconvenience, cruelty, ruining" as well.

In Surah Al-Ankabut 24, the expression of "Kill him or tahriq him [make him burn]" attracts attention. According to this expression, one of two punishments will be imposed on Abraham: Either death or "tahriq". In "Tahriq", there is no killing of Abraham. They will not kill him but ruin him.

According to Surah Al-Anbiya 70 and Surah As-Saffat 98, his people made a plan after ruining, making Abraham burn [tahriq]. If they had intended to burn and destroy

Abraham, it would have not been necessary to set a trap for him. They must have devised a plan like “How can we torture Abraham, make him suffer and ruin him?”

The words “Jahim” and “Nar” are not at all times used as “fire”, which is their literal meaning. As a metaphor, they are also used as excessive distress.

Surah Al-Takathur 5, 6:

5,6Certainly not as you think! If you know with an absolute knowledge, you will definitely see the blazing fire. 7After a while, you will see it real as if you are seeing with your eyes.

Surah Al-Ma'idah 64:

64And the Jews said: “Allah is stingy”. –They became stingy for what they said and they were cursed.- Quite contrary, Allah is generous; He spends however He wills. And surely, that which has been revealed to you by Allah increases their transgression and disbelief; conscious denial of the divinity of Allah and the fact that He is Rabb. And We cast animosity and hatred among those Jews until Qiyamat [Resurrection]. Whenever they set a fire to fight/corrupt, Allah put it out. And they strive for corruption on the earth. Yet Allah does not like the corrupters.

FOOTNOTES

1 Rabb means “The One Who disciplines and educates, One Who guides his creations to a certain target/targets within the frame of a schedule, one who programs and manages the development”. This word, in absolute terms, is used for Allah alone. As to humans, it is used in such forms as “the rabb of the house”, “the rabb of the workplace”, etc. The English term closest to this term in the context of meaning is “boss”. While having a meaning close to rabb, this word does not cover the meaning of rabb entirely as it is used only in the commercial context. For this reason, since we did not have the possibility to explain the term rabb with multiple words, we had to leave it in its original Arabic form. Therefore, our readers should keep the above mentioned definition in their minds.

2 Collection of the Qur’an into book

3 Lisan al-Arab; Taj al-Arus, “Mhd” art.

4 Mushaf al-Sharif; ISAM Publications

5 Lisan al-Arab, v.3, p.195, 196. “hlq” art.

6 Lisan al-Arab; “asa” art. Taj al-Arus; “Asa” art.

7 Lisan al-Arab, “hayyah” art. ; Taj al-Arus, “hayyah” art.

8 Lisan al-Arab “sab” art. Taj al-Arus; “sab” art.

9 Lisan al-Arab, “bhr” art. Taj al-Arus, “bhr” art.

10 Lisan al-Arab “yamm” art. Taj al-Arus, “yamm” art.)

11 Lisan al-Arab

12 Lisan al-Arab, v.2 , p. 404-406